

بسم الله والحمد لله والصلاة والسلام على رسول الله ، وبعد

## **Sharh Riyaadh al-Saaliheen: a translation of selected excerpts**

By Shaikh Muhammad Ibn Saaleh al-`Uthaymeen رحمه الله

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# 1. Reward of going to the Masjid

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/74):

**The Shaikh رحمه الله commented on the saying of the Prophet صلى الله عليه وسلم:**

**<<...And this is because if he performs ablution and does it perfectly and then proceeds to the Masjid with the sole intention of praying, then for every step he takes towards the Masjid, he is upgraded one degree in reward and his one sin is taken off (crossed out) from his accounts till he enters the Masjid...>>** [Saheeh al-Bukhaaree (477, 2119) and Saheeh Muslim (1065)]

"If a person leaves his house but does not intend to offer the Salaah (i.e. does not intend to go to the Masjid) then this reward is not written for him. For example: A person leaves his home to go to his shop, and when he hears the Adhaan, he goes for prayer - such a person will not receive this reward; because this reward is for the one who comes out of his house, and nothing makes him come out except the need to offer the prayer (in the Masjid). However, perhaps the reward for him will be recorded when he sets out from his shop or the place where he does his business and goes to the Masjid to offer the prayer in it, and as long as he sets out from this place in the state of purity (i.e. ablution). And Allaah is the One who grants success."

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## 2. Atonement for backbiting

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/90):

**Question:** If a person backbites another person behind his back (i.e. while that person is not present) in a gathering, how can one atone for that?

**Shaikh Ibn al-`Uthaymeen رحمه الله answered:**

This is an issue in which the scholars have different opinions. There are those who say: "No doubt that that the person should go to him (the one whom he has backbitten) and say to him: 'O so-and-so, I have spoken (bad) about you among the people. I request you to pardon me and absolve me from this.'"

The other scholars have said: "Don't go to him."

And in this there are some details: If he comes to know about this backbiting, then there is no doubt that one should go to him to resolve the issue.

But if he does not come to know about it, then one should not approach him, but rather seek Allaah's forgiveness for him and that he should speak about his virtues in the same (or similar) gathering, because verily the good deeds remove the evil deeds. And this is the most correct opinion."

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### 3. Huqooq al-`Ibaad (Rights of the Servants)

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/585):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

Whenever you commit a sin, if you turned towards Allaah and repented (for your sins), Allaah will forgive you. But, if the sin was concerning someone else, then no doubt that redemption should be made for (transgressing) his rights, either by honoring his rights <sup>[1]</sup> or by requesting him earnestly to absolve you, because it is the rights of a human being which will not be forgiven. <sup>[2]</sup>

The rights of Allaah will be forgiven, no matter how great it is (except Shirk) <sup>[3]</sup>; but as for the rights of a human being, then no doubt it should be redeemed either by requesting (him to absolve you) or by repaying (for his rights).

But let us assume that you do not find this person or you do not know him or you could not honor the rights because you did not have the means and Allaah knows by your intention that you are sincere in your repentance, then He تعالى will lift the burden off you on the Day of Judgment and He تعالى will satisfy this person."

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<sup>[1]</sup> One example is when a person backbites' someone in a group, he makes up for it by praising him in a similar group.

Or when a person damages someone's property, he should either fix it or compensate for the damage.

Or if he steals from someone, he returns it.

<sup>[2]</sup> One of the Ahaadeeth which highlights the importance of Huqooq al-`Ibaad is:

On the authority of `Amr bin al-`Aas that the Messenger of Allaah صلى الله عليه وسلم said: **"All the sins of a martyr are forgiven except debt."** [Saheeh Muslim (4649)]

<sup>[3]</sup> Allaah تعالى says:

**{Verily, Allaah forgives not Shirk (that partners should be set up with Him in worship), but He forgives except that (anything else) to whom He wills.}** [Surah al-Nisaa' (4): 48 & 116]



## 4. The forgotten Sunnah: (The 2 Raka`aat after coming from the Journey)

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/139-140):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

A person, whenever he returns back to his home town (after completing a journey), should approach the Masjid first before he enters his house, and should offer 2 raka`aat in it; because this is the Sunnah of the Prophet صلى الله عليه وسلم, (which is confirmed) from his statements and his actions. <sup>[1]</sup> And I do not think anyone today follows this Sunnah except a few people - and it is due to the ignorance of the people about this Sunnah, otherwise it is very easy to follow, Wal-Hamdulillaah.

And it doesn't matter if you pray in your Masjid, in which you normally offer the prayers, which is near your house or in any of the closest Masaajid you find (upon entering) the town in which you live, you get (the reward of following) the Sunnah.

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**[1]** This is part of the long Hadeeth about the Ghazwa of Tabook and the repentance of Ka`b ibn Maalik and his 2 other Companions:

"So Allaah's Apostle صلى الله عليه وسلم arrived in the morning, and whenever he returned from a journey, he used to visit the Masjid first of all and offer a two-Raka`aat prayer therein and then sit for the people." [Saheeh al-Bukhaaree Vol. 5 Hadeeth 702]

## 5. Punishment for adultery

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/167):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

And this is from the Hikmah (Wisdom) of Allaah عز وجل; He تعالى did not legislate that a married person who commits adultery (either a man or a woman) be killed with a (single stroke of a) sword and that the matter is closed (quickly); but rather (He تعالى legislated) that they be stoned till they get the punishment (i.e. death) and that they taste (suffer) the pain (in recompense) for the pleasure that they enjoyed through the Haraam means. This is because this adulterer's whole body took pleasure in this Haraam, so it is from the Wisdom (of Allaah تعالى) that the whole body obtains the punishment as much as it received the pleasure.

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## 6. Prayer & Patience

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/191):

Shaikh Ibn al-`Uthaymeen رحمه الله said, commenting on the saying of the Prophet صلى الله عليه وسلم:

الصلاة نور... والصبر ضياء

<<the prayer is light...and patience is brightness>> <sup>[1]</sup>

As for patience (endurance) he صلى الله عليه وسلم said it is <<brightness>>, in which there is light – but light in which there is heat, as Allaah تعالى said:

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا﴾

{It is He Who made the sun a shining thing and the moon as a light} <sup>[2]</sup>

And bright light (الضوء) without doubt has heat in it. Similarly, patience too without doubt has its heat and fatigue; because in it there is great hardship and that is why its reward is without measure. <sup>[3]</sup>

So the difference between the Noor (light) in al-Salaah and al-Dhiyaa' (brightness) in al-Sabr is: the brightness in al-Sabr is accompanied by heat, because of what it contains of hardship of the heart (i.e. mental fatigue) and at other times physical tiredness.

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[1] Saheeh Muslim (432).

[2] Surah Yunus (10): 5.

[3] The Shaikh رحمه الله is referring to the aayah:

﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

{Only those who are patient shall receive their reward in full, without reckoning} [Surah al-Zumar (39):10.

## 7. What to say at condolence?

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/209):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

When the Prophet صلى الله عليه وسلم came to know that the son of his daughter is dying, he صلى الله عليه وسلم sent a messenger towards her telling him to convey his greetings (the Salaam) and to say:

إن الله ما أخذ وله ما أعطى وكل شيء عنده بأجل مسمى فلتصبر ولتحتسب

**“Whatever Allaah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so be patient and hope for Allaah’s reward” <sup>[1]</sup>**

Shaikh Ibn al-`Uthaymeen رحمه الله commented: “In this (Hadeeth) there is evidence that this type of wordings for condolence is better, better than what some people say:

أعظم الله أجرك، وأحسن عزاءك، وغفر لميتك

Some of the scholars preferred these wordings, but the wordings which the Prophet صلى الله عليه وسلم preferred:

إن الله ما أخذ وله ما أعطى وكل شيء عنده بأجل مسمى فلتصبر ولتحتسب

is better, because the one who is afflicted is more satisfied upon hearing this .”

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**[1]** Saheeh al-Bukhaaree (1284, 5655, 6602, 6655, 7377, 7448) and Saheeh Muslim (1537). The complete Hadeeth is as follows:

Narrated Usaamah bin Zaid رضي الله عنه: The daughter of the Prophet صلى الله عليه وسلم sent (a messenger) to the Prophet requesting him to come as her child was dying (or was gasping), but the Prophet صلى الله عليه وسلم returned the messenger and told him to convey his greeting to her and say: **“Whatever Allaah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allaah’s reward.”** She again sent for him, swearing that he should come. The Prophet صلى الله عليه وسلم got up, and so did Sa’d bin `Ubadah, Mu’aadh bin Jabal, Ubai bin Ka’b, Zaid bin Thaabit and some other men. The child was brought to Allaah's Apostle صلى الله عليه وسلم while his breath was disturbed in his chest (the sub-narrator thinks that Usaamah added:) as if it was a leather water-skin. On that the eyes of the Prophet صلى الله عليه وسلم started shedding tears. Sa’d said: “O Allaah’s Apostle! What is this?” He صلى الله عليه وسلم replied: **“It is mercy which Allaah has lodged in the hearts of His slaves, and Allaah is merciful only to those of His slaves who are merciful (to others).”**

## 8. The Two Traders

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/322):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

The Prophet صلى الله عليه وسلم said regarding the two traders:

فإن صدقا وبينا بورك لهما في بيعهما

**“and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction”** <sup>[1]</sup>

The difference between “speaking the truth” and “describing the defect” is:

**الصدق** (Speaking the Truth) while describing the good/likeable qualities (of a commodity).

**البيان** (Making Known) the dislikable/undesirable qualities (of a commodity).

So, hiding the defect (in a commodity) is the opposite of making it clear/known; and adding in the description of a commodity which is not in it is the opposite of telling the truth. <sup>[2] [3]</sup>

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**[1]** Saheeh al-Bukhaaree (2079, 2082, 2110, 2114) and Saheeh Muslim (2833).

Narrated Hakeem bin Hizaam رضي الله عنه: Allaah's Apostle صلى الله عليه وسلم said: **“The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost.”**

**[2]** Allaah تبارك وتعالى described another type fraud in business transactions:

**{Woe to al-Mutaffifeen (those who give less in measure and weight). Those who, when they have to receive by measure from men, demand full measure, and when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning), On a Great Day? The Day when (all) mankind will stand before the Lord of the `aalameen (mankind, jinn and all that exists).}** [Surah al-Mutaffifeen (83): 1-6]

**[3]** In the past, Prophet Shu`aib عليه السلام peoples lack of faith in Allaah and on the Day of Judgment led them into cheating and injustice in their business dealings. So widespread was this that it was considered the norm in the society and no one would question this. It has now become the norm of our society where water is added to milk, chemicals in food, small stones/pebbles in food grains etc.

## 9. Intention

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/13):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

(Intention): The place of intention is the heart, and there is no place for it on the tongue in all types of (good) deeds. And that is why anyone who articulates the intention at the time of prayer, or fasting, or Hajj or ablution or other than that, is an innovator, who is speaking about the Deen of Allaah that which is not from it; because the Prophet صلى الله عليه وسلم used to make ablution, pray, give charity, fast, perform Hajj but he never articulated the intention. He never said: "O Allaah! I intend to pray", "O Allaah! I intend to perform the prayer", "O Allaah! I intend to give charity", "O Allaah! I intend to perform Hajj", he never said this; and that is because the place of intention is the heart. And Allaah تعالى knows what is in the heart and nothing is hidden from Him, as Allaah تعالى said:

﴿قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ﴾ آل عمران: الآية ٢٩

**{Say: "Whether you hide what is in your breasts or reveal it, Allaah knows it..."} [Surah aal-`Imraan (3): 29]**

And it is obligatory upon a person to make his intentions sincerely for Allaah سبحانه وتعالى alone in all types of `Ibaadah, and that he should not intend with his `ibaadah except the Face of Allaah (and His pleasure) and the final abode (the Paradise)."

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## 10. When a person falls sick

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/36):

**Shaikh Ibn al-`Uthaymeen رحمه الله said, commenting on the saying of the Prophet صلى الله عليه وسلم:**

**“When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health” <sup>[1]</sup>**

“The one who (always) desires to do good and is keen about it; if it is from his habit that he used to act upon it but was detained from doing it due to a reason, the reward for the complete deed is (still) written for him.

For example: If the person was in the habit of praying with the congregation in the Masjid, but he was detained from it due to a reason like sleep or sickness or something similar, the complete reward of praying in the congregation will be recorded for him without any deductions (in the reward).”

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**[1]** Saheeh al-Bukhaaree (2996) on the authority of Abu Sa`eed al-Khudree رضي الله عنه.

## 11. Don't be afraid

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/330):

**Shaikh Ibn al-`Uthaymeen رحمه الله commented on the saying of the Prophet صلى الله عليه وسلم to Abu Bakr رضي الله عنه while they were in the cave:**

﴿لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا﴾ فما ظنك باثنين الله ثالثهما

**“{Be not sad (or afraid), surely, Allaah is with us} <sup>[1]</sup> What do you think of two (persons) the third of whom is Allaah?” <sup>[2]</sup>**

By Allaah! We thought that no one would overpower them nor would one be able to overtake them. And Verily! This is what happened. No one saw them even though there was no obstruction (to prevent the enemies from looking at them). There was no nest as they say, nor any pigeon nesting at the cave, and no tree sprouted at the mouth of the cave. There was nothing there except Allaah's عز وجل protection, because He was with them.

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**[1]** Surah Tawbah (9): 40.

The complete aayah:

**{If you help him (Muhammad صلى الله عليه وسلم) not (it does not matter), for Allaah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad صلى الله عليه وسلم and Abu Bakr رضي الله عنه) were in the cave, he (صلى الله عليه وسلم) said to his companion (Abu Bakr رضي الله عنه): "Be not sad (or afraid), surely, Allaah is with us." Then Allaah sent down His Sakeenah (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allaah that became the uppermost; and Allaah is All-Mighty, All-Wise.}**

**[2]** Saheeh al-Bukhaaree (3653, 4663) and Saheeh Muslim (4396).

Narrated Abu Bakr رضي الله عنه: I said to the Prophet صلى الله عليه وسلم while I was in the Cave: "If any of them should look under his feet, he would see us." He صلى الله عليه وسلم said: **"O Abu Bakr! What do you think of two (persons) the third of whom is Allaah?"**



## 12. The spider and the tree

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/564-565):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

What has been mentioned in some of the books of History (Tawaareekh) that the spider had spun the web at the mouth of the cave, and that a tree sprouted there, and that a pigeon was nesting in one of its branches, and that when the Mushriks came to the cave they said: 'There is no one inside it. For here is the pigeon on the branch of this tree at the mouth of the cave, and this spider is nesting at the mouth of the cave.' All this is not authentic, because the thing which prevented the Mushriks from finding the Prophet صلى الله عليه وسلم and his companion Abu Bakr رضي الله عنه were not physical barriers, rather they were spiritual factors – a sign from the signs of Allaah عز وجل – Allaah put a cover over the eyes of the Mushriks so that they could not see the Prophet صلى الله عليه وسلم or his companion Abu Bakr رضي الله عنه.

If it were physical factors - like the spider spinning the web, and pigeon and the tree - all these are physical factors, each hiding the other; but the (real) factor is a sign from the signs of Allaah عز وجل. The point is, that which is mentioned in the books of History about this incident, has no authenticity to it, but the truth about which there is no doubt is that Allaah تعالى blinded the Mushriks from seeing the Prophet صلى الله عليه وسلم and his companion Abu Bakr رضي الله عنه in the cave. And Allaah is the source of strength.

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## 13. Intellect is in the heart

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/341-342):

Allaah تعالى said:

﴿فإنها لا تعمى الأبصار ولكن تعمى القلوب التي في الصدور﴾

**{Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind}** [Surah al-Hajj (22): 46]

Shaikh Ibn al-`Uthaymeen رحمه الله said:

Subhaan-Allaah! It is as if this Aayah was revealed about the situation of the people of today, but in actuality it was about the situation of the people in the past; regarding: Is the conscience (intelligence/intellect) in the mind or is the intellect in the heart?

This matter has confused many people - those who look at an issue from a materialistic perspective, and who do not refer it back to the Words of Allaah تعالى and the words of His Messenger صلى الله عليه وسلم.

Otherwise in reality the issue is clear, that the intellect is in the heart and the heart is in the breast:

﴿أفلم يسيروا في الأرض فتكون لهم قلوب يعقلون بها﴾

**{Have they not travelled through the land, and have they hearts wherewith to understand...}** [Surah al-Hajj (22): 46]

And He تعالى said:

﴿فإنها لا تعمى الأبصار ولكن تعمى القلوب التي في الصدور﴾

**{Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind}** [Surah al-Hajj (22): 46]

He تعالى did not say: the hearts which are in the heads (minds), but He تعالى said:

﴿في الصدور﴾

**{which are in the breasts}**

The matter is very clear that the intellect is in the heart, and this is supported by the statement of the Prophet صلى الله عليه وسلم:

ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا  
وهي القلب

**“There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.”** <sup>[1]</sup>

So take heed about the matter which is affirmed by the Book of Allaah - and Allaah is the Creator and the Knower of all things - and which the Sunnah of the Prophet صلى الله عليه وسلم also affirms.

It is obligatory upon us that we oppose every statement which is put towards us that opposes the Book of Allaah and the Sunnah of His Messenger صلى الله عليه وسلم, and that we trample it beneath our feet, and we should raise not our heads with it (we should not support it nor let it find roots in the society). Therefore, the heart is the place of intellect without doubt.

The mind is the place of perception; so when the mind perceives (a matter), it sends it to the heart. The heart, thereafter, commands or prevents (from acting upon it). It is as if the mind is like a secretary, it prepares the things and sends it to the heart, and then the heart commands or prevents from this. And this is not something strange:

﴿وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ﴾

**{And also in your own selves (are signs). Will you not then see? }** [Surah al-Dhaariyaat (51): 21]

Therefore, the heart is the place of intellect and for disposition of affairs for a person. But no doubt that the heart has a connection with the mind, and that is why if the mind becomes insane, the ability to think gets messed up as well as the intellect gets messed up. So, one is linked with the other. But the place of conscience (intellect) is the heart and the heart is in the chest.

﴿وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾

**{but it is the hearts which are in the breasts that grow blind}** [Surah al-Hajj (22): 46]

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<sup>[1]</sup> Saheeh al-Bukhaaree (52, 2051) and Saheeh Muslim (3004).

Narrated Al-Nu`maan bin Bashir رضي الله عنها: I heard Allaah's Apostle صلى الله عليه وسلم saying: **“Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most**

of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allaah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.”

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## 14. The Difference between al-Faqeer (the needy) and al-Miskeen (the poor)

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/424):

Allaah تعالى says:

{As-Sadaqaat (here it means Zakaah - obligatory charity) are only for the Fuqaraa' (needy), and Al-Masaakeen (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islaam); and to free the captives; and for those in debt; and for Allaah's Cause (i.e. for Mujaahidoon – those fighting in a holy battle), and for the wayfarer (a traveler who is cut off from everything); (paying the Zakaah is) a duty imposed by Allaah. And Allaah is All-Knower, All-Wise.} [Surah al-Tawbah (9):60]

**The Shaikh رحمه الله said:**

Al-Fuqaraa' (the needy) and al-Masaakeen (the poor) are the people who cannot find enough to suffice themselves and their families for a period of one year. For example: A person is employed with a monthly salary of Riyaal 4,000, but he has a family whose expenses are Riyaal 6,000 – this type of a person will be classified as Faqeer (needy), because he does not have that which suffices his expenses. So we give him Riyaal 24,000 (2,000\*12) from the Zakaah in order to pay for his expenses.

So if someone says: Who is in the greater need, the Faqeer or the Miskeen? The scholars have said: We begin with the most important one (we go according to the priority as mentioned in the Aayah), and Allaah تعالى began with the Faqeer (the needy), so the Faqeer is the one who is in a greater need than the Miskeen.

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**From Tafseer of Ibn Katheer رحمه الله on the aforementioned Aayah:**

Allaah تعالى mentioned the expenditures of Zakaah in this Aayah, starting with the Fuqaraa' because they have more need than the other categories, since their need is pressing and precarious. It was reported that Ibn `Abbaas رضي الله عنهما, Mujaahid, Al-Hasan Al-Basree, Ibn Zayd and several others said that the Faqeer is a graceful person who does not ask anyone for anything, while the Miskeen is the one who follows after people, begging. Qataadah said: "The Faqeer is the ill person, while the Miskeen is physically fit."

**\*The Fuqaraa' (needy):**

Ibn `Umar رضي الله عنهما said that the Messenger of Allaah صلى الله عليه وسلم said:

**"The alms should not be given to the wealthy and the physically fit."**

[Sunan Abu Dawood (1634), Tirmidhee (652), Ibn Maajah (1839), al-Nasa'ee (2597) and graded as "Saheeh" by Shaikh Ibn al-Albaanee]

**\*The Masaakeen (poor):**

Abu Hurairah رضي الله عنه narrated that the Messenger of Allaah صلى الله عليه وسلم said:

**"The Miskeen (poor) person is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two but the poor is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people."**

[Saheeh al-Bukhaaree (1479) and Saheeh Muslim (1729)]

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**Shaikh Ibn Baaz رحمه الله:**

Difference between al-Miskeen and al-Faqeer

**Question:** What is the definition of Al-Miskeen to whom Zakaah should be given and what is the difference between him and Al-Faqeer?

**Answer:** al-Miskeen is the poor person who can barely find enough to suffice himself, but al-Faqeer is in a greater need than al-Miskeen. Both are from the eight categories of Zakaah recipients which were mentioned in the following Aayah (Qur'anic verse): **{As-Sadaqât (here it means Zakaat ) are only for the Fuqaraa' (poor), and the Masaakeen (needy) and those employed to collect (the funds)}**. A person is not considered poor or needy if his income covers their needs; food, beverages, clothes, and lodging. Hence, if this is the case, then it is not permissible to pay Zakaah to such persons.

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## 15. Attachment towards the Masjid

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/462-463):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

From the 7 - whom Allaah will shade (on the Day of Judgment) with His Shade <sup>[1]</sup>, the Day when there is will be no shade except His تبارك وتعالى – will be a man whose heart is attached to the Masaajid, i.e. he loves the Masaajid.

And could it mean places of prostration? - i.e.: he loves to pray a lot; or does it mean the Masaajid itself <sup>[2]</sup>?

It can mean this (i.e. loves to pray a lot) and it can also mean this (i.e. loves the Masaajid itself). This is a (type of) person whose heart is attached to the Masaajid, and he busies himself in places of prayers (by reciting the Qur'aan and remembrance of Allaah) and with prayers itself, finishing one prayer and waiting for another."

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**[1]** Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said: **"Allaah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allaah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the Masaajid, two persons who love each other only for Allaah's sake and they meet and part in Allaah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allaah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allaah in seclusion and his eyes are then flooded with tears."** [Saheeh al-Bukhaaree (660, 1423, 6806) and Saheeh Muslim (1033)]

**[2]** The love of Masjid itself: reciting the Qur'aan in it, waiting for the next prayer and also because the Masaajid were the learning centers where people used to come to seek knowledge and they still do it today too alhamdulillah.

Allaah تعالى says:

**{In houses (Masaajid) which Allaah has ordered to be raised, in them His Name is remembered [i.e. Adhaan, Iqaamah, Salaah (prayers), invocations, recitation of the Qur'aan]. Therein glorify Him (Allaah) in the mornings and in the afternoons or the evenings \* Men whom neither trade nor sale (business) diverts from the remembrance of Allaah (with heart and tongue) nor from performing As-Salaah (the prayers) nor from giving the Zakaah (obligatory charity). They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection) \* That Allaah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allaah provides without measure to whom He wills.}** [Surah al-Noor (24): 36-38]

## 16. Homosexuality

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/497-498):

Allaah تعالى said:

﴿وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾

**{And come not near to unlawful sex. Verily, it is a Faahishah (shameful deed) and an evil opening the road (to other evils)}** [Surah al-Israa' (17):32]

And Loot عليه السلام said to his people:

﴿أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ﴾

**{Do you commit al-Faahishah (lewdness) such as no people in creation (ever) committed before you?}** [Surah al-A`raaf (7): 80]

The Shaikh رحمه الله said:

He تعالى referred homosexuality as: "al-Faahishah"; and unlawful sex as: "Faahishah" – i.e. ONE of the many shameful deeds; but for homosexuality, He تعالى referred as the greatest shameful deed. We ask Allaah for our safety and well-being.

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## 17. Difference between Messenger and Prophet

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/562):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

The scholars have said that "al-Rasool" (Messenger) can be from the humans and from the Angels, as Allaah عز وجل said about Jibreel عليه السلام:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ \* ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ﴾

{Verily, this is the Word (this Qur'aan is brought by) a most honorable Messenger (Jibreel from Allaah to Prophet Muhammad صلى الله عليه وسلم) \* Owner of power (and high rank) with (Allaah), the Lord of the Throne} [Surah al-Takweer (81): 19-20]

And as for "al-Nabiy" (Prophet), there was none except that he was from amongst the humans (only)."

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## 18. The forgotten Sunnah: (Making Du`aa in the Prayers)

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/94-95):

**The Shaikh رحمه الله said:**

In the night prayers (Tahajjud), if a person passes by a verse about Mercy, then he should pause and ask (Allaah for it). For example: If he passes by a verse which mentions about Paradise (and its blessings), he should pause and say: "O Allaah make me one of its dwellers, O Allaah I beseech You the Jannah." And when he passes by a verse containing threat <sup>[1]</sup>, he should pause and say: "I seek refuge in Allaah from this; I seek refuge in Allaah from the Fire." And if he passes by the verses which contains Allaah's Praises, meaning, the verses which mentions His سبحانه وتعالى Magnificence, and Glorification, he should pause and Glorify Allaah (by saying Subhaan-Allaah, wal-Hamdulillaah etc.) and all this in the night prayers.

As for the Obligatory prayers, there is no problem if he does this, but it is not from the Sunnah (to do it in the obligatory prayers). So if he does this, he should not be stopped. And if he does not do it, he should not be commanded to do it except in the night prayers, because it is preferred that he does that in the night prayers – i.e. seek Allaah's refuge at the verses of threat, and ask Allaah at the verses of Mercy, and Glorify Allaah at the verses of which contains Praises for Him تعالى. <sup>[2]</sup>

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**[1]** Every Aayah which mentions the Hell and its horror, and which contains admonition and the threat that Allaah's curse will be upon them or that Allaah will seal their hearts etc.

**[2]** Some Ahaadeeth:

Narrated `Awf ibn Maalik رضي الله عنه: I stood up to pray along with the Messenger of Allaah صلى الله عليه وسلم; he got up and recited Surah al-Baqarah. When he صلى الله عليه وسلم came to a verse which spoke of mercy, he stopped and made supplication, and when he came to verse which spoke of punishment, he stopped and sought refuge in Allaah, then he صلى الله عليه وسلم bowed as long as he stood (the bowing was as long the standing), and said while bowing: **"Glory be to the Possessor of Greatness, the Kingdoms, Grandeur and Majesty."** Then he صلى الله عليه وسلم prostrated as long as he stood up and recited the same (as he صلى الله عليه وسلم did in bowing) and then he stood up and recited Surah Aal-`Imraan and then recited many Surahs one after another. [Sunan Abu Dawood (873), Sunan al-Nasaa'ee (1132) and graded as "Saheeh" by Shaikh Ibn al-Albaanee]

It was narrated from Hudaifah رضي الله عنه that he prayed beside the Prophet صلى الله عليه وسلم one night. He صلى الله عليه وسلم recited, and when he صلى الله عليه وسلم came to a verse that mentioned punishment, he صلى الله عليه وسلم would pause and seek refuge with Allaah; if he صلى الله عليه وسلم came to a verse that mentioned

mercy, he صلى الله عليه وسلم would pause and pray for mercy. In his bowing he would say: **'Subhaana Rabbil-Adheem (Glory be to my Lord Almighty)'** and in his prostration he would say: **'Subhrin Rabbil-A'laa (Glory be to my Lord the Most High).'**' [Sunan al-Nasaa'ee (1009)]

It was narrated from Hudhaifah رضي الله عنه that the Prophet صلى الله عليه وسلم prayed, and when he صلى الله عليه وسلم recited a verse which mentioned mercy, he صلى الله عليه وسلم would ask for mercy, when he recited a Verse that mentioned punishment he would pray for deliverance from it; and when he recited a Verse that mentioned the **Tanzeeh**+ of Allaah, he would glorify Him [Sunan Ibn Maajah (1351)]

+ Tanzeeh: To declare Allaah to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity etc.

Narrated Hudhaifah رضي الله عنه: I prayed with the Apostle of Allaah صلى الله عليه وسلم one night and he started reciting al-Baqarah. I thought that he would bow at the end of one hundred verses, but he continued; I then thought that he would perhaps recite the whole (Surah) in a rak'ah, but he continued so I thought he would perhaps bow on completing (this Surah). He then started al-Nisaa', and recited it; then he started Aal-'Imraan and recited leisurely. When he recited the verse which referred to the Glory of Allaah, he glorified (by saying Subhaan-Allaah). When he passed by the verses on supplication, he صلى الله عليه وسلم would then supplicate. When he صلى الله عليه وسلم recited the verses dealing with seeking refuge, he صلى الله عليه وسلم sought (His تعالى protection) and would then bow and say: **"Subhaana Rabbi al-Adheem"**. His bowing lasted about the same length of time as his standing (and then on returning to the standing posture after rukoo') he صلى الله عليه وسلم would say: **"Sami` Allaahu liiman Hamidah"**, and he صلى الله عليه وسلم would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say: **"Subhaana Rabbi al-A'laa"**, and his prostration lasted nearly the same length of time as his standing. [Saheeh Muslim (1687)]

## 19. Du`aa for prolonging life

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/108):

**The Shaikh رحمه الله said:**

Some scholars have disliked that du`aa should be made for prolonging a person's life (age). They said: "Don't say: 'Allaah prolong your life', except that you limit it."

Rather one should say: 'Allaah prolong your life upon obedience to Him.' This is because prolonging of life could be evil for a person. <sup>[1]</sup>

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**[1]** It might happen that a good person would stop doing good deeds and an evil-doer would just continue in his evil.

Similarly, the Prophet صلى الله عليه وسلم prohibited from seeking death:

Narrated Sa'd bin `Ubaid رضي الله عنه: Allaah's Messenger صلى الله عليه وسلم said: **"None of you should long for death, for if he is a good man, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent."** [Saheeh al-Bukhaaree, the same was reported on the authority of Abu Hurairah رضي الله عنه also]

## 20. Definition of: "Sadaqah"

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/111):

**The Shaikh رحمه الله said:**

Al-Sadaqah (charity) is: a voluntary donation by a person from his wealth to the poor, aiming with it the Face of Allaah (and His pleasure). And it has been named as "Sadaqah" because giving away of wealth for the sake of Allaah عز وجل is an evidence for the Sidq (truthfulness) of one's Imaan in Allaah

تعالى.

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## 21. After the hearts are attached towards it

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/126):

Concerning the saying of Allaah تبارك وتعالى:

﴿أَفَرَأَيْتُمْ مَا تَحْرَثُونَ \* ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ \* لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا  
فَضَلَّتُمْ تَفْكُهُونَ﴾

{Then tell Me about the seed that you sow in the ground. Is it you that make it grow, or are We the Grower? Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment).} [Surah al-Waaqi'ah (56): 63-65]

The Shaikh رحمه الله said:

Observe how Allaah تعالى said: **{Were it Our Will, We could crumble it to dry pieces}**, and He تعالى did not say: "Were it Our Will, We would not have let it grow", because when it grows and the people see it, their hearts become attached towards it (and the hope grows to eat from its fruit). So, if He تعالى makes it to dry pieces after their hearts are attached towards it, it would hurt them more. And that is why He تعالى said: **{Were it Our Will, We could crumble it to dry pieces}**, and He تعالى did not say: "Were it Our Will, We would not have let it grow".

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## 22. Merits of going to the Masjid

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/168):

The Prophet صلى الله عليه وسلم said:

من غدا إلى المسجد أو راح، أعد الله له في الجنة نزلاً كلما غدا أو راح

**“Allaah will prepare for him who goes to the Masjid (every) morning or evening an honorable place in Paradise with good hospitality for (what he has done) every morning and afternoon going.”**  
[Saheeh al-Bukhaaree (662) and Saheeh Muslim (1412) on the authority of Abu Hurairah رضي الله عنه]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

The apparent meaning of the Hadeeth is that the one who goes to the Masjid, either going for the Prayers or for seeking knowledge or anything else for the purpose of good, Allaah will write for him a hospitable gift in Paradise. And the hospitality: that which is presented to the guest from the food and the like in his honor; i.e. Allaah تعالى will prepare for this person, who goes to the Masjid in the morning or the evening, He will prepare for him in the Paradise an entertainment for his honor.

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Allaah تعالى says:

﴿وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ \* نَزَّلًا مِّنْ غَفُورٍ رَّحِيمٍ﴾

**{Therein you shall have (all) that your inner selves desire, and therein you shall have (all) for which you ask. An entertainment from (Allaah), the Oft-Forgiving, Most Merciful}** [Surah Fussilat (41): 31-32]

## 23. The 2 conditions for consuming the Haraam

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/273):

**The Shaikh رحمه الله said:**

If a person feels the need to use something which is Haraam, then this Haraam will become Halaal only when these two conditions are fulfilled:

**The first condition:** The need is not fulfilled except by it (i.e. there is no other option).

**The second condition:** The need is eliminated by it.

So with these two constraints we know that there is no need for Haraam medicine. Meaning: If there is a medicine, but (its content) is Haraam, then there is no need for it.

So if a person says: "I want to drink the blood to get cured by it", as some people claim that drinking the blood of a wolf is a cure for some of the diseases.

We say: This is not allowed.

Firstly: Because a person can get cured - without using this Haraam - either by Allaah or by making Du`aa' for him or by recitation (of the Qur'aan) or by some other permissible medicine.

Secondly: It is not guaranteed that using the medicine, a person will get cured (i.e. taking medication does not necessarily mean a person will get cured).

There are many people who use medications but still do not recover; unlike the one who is hungry and has nothing to eat except a dead animal (i.e. which is not slaughtered properly) or the flesh of a swine or the meat of a donkey; it is allowed for him to consume it in this case because we know for sure that the need will be satisfied with it, unlike the medicine.

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## 24. Definition of the word "Ummah"

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/352):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

The word أمة (Ummah) has been mentioned in the Qur'aan with four different meanings:

- Ummah with the meaning "a group":

**{Let there arise out of you a group of people inviting to all that is good}** [Surah aal-`Imraan (3): 104]

- Ummah with the meaning "religion":

**{Indeed, this, your religion is one religion...}** [Surah al-Anbiyaa' (21):92 & Al-Mu'minoon (23):52]

- Ummah with the meaning "years" (long time):

**{Then the man who was released (one of the two who were in prison), now at length remembered}**  
[Surah Yusuf (12): 45]

- Ummah with the meaning of "role-model":

**{Ibraaheem (عليه السلام) was indeed a model devoutly obedient to Allaah}** [Surah al-Nahl (16):120]

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## 25. Seizing the opportunity

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/377):

Narrated `Abdullaah ibn `Abbaas رضي الله عنهما: Allaah's Messenger صلى الله عليه وسلم met some riders at al-Rawhaa' and asked: **"who are they?"** They replied: "they are Muslims." They said: "Who are you?" He صلى الله عليه وسلم said: **"(I am) Messenger of Allaah."** A woman (then) lifted up a boy to him and said: "Would this child be credited with having performed the Hajj?" Thereupon he صلى الله عليه وسلم said: **"Yes, and you will have a reward."** [Saheeh Muslim (1336)]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

From the benefits of this Hadeeth is that a person should take advantage when a scholar is present. These people - when the Messenger of Allaah صلى الله عليه وسلم informed to them that he is the Messenger of Allaah - came to him asking question. So when a scholar is present, a person should seize the opportunity to ask him about the matters which are not clear for him.

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## 26. The responsibilities of those in authority (the rulers, scholars, teachers etc.) in building up a nation

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/397):

On the authority of Tameem Al-Daaree رضي الله عنه that the Prophet صلى الله عليه وسلم said: **"Al-Deen (Religion) is sincerity". We said: "To whom?" He صلى الله عليه وسلم said: "To Allaah and His Book, and His Messenger, and to the Imaams of the Muslims and their common folk".** [Saheeh Muslim (85)]

**The Shaikh رحمه الله said:**

(In this Hadeeth) the Imaams have been given precedence over the general people; this is because if the Imaams are good, the general people will also be good. So, when the leaders (rulers) are good, the general people will be good; and when the scholars are good, the general people will be reformed. That is why it was begun with them.

And one should know that by "Imaams of the Muslims" here does not mean only the great Imaams (of the past); but rather its meaning is general. So whoever has authority, even (a principal or a teacher) in a school, will be considered as one of the leaders of the Muslims. When they are sincere and good, those below them (the students) will also be upright.

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\*And here we are in an age where the teachers are themselves corrupted. (No need to go into the details as every now and then it's in the news about the way some of teachers behave with some of their students).

Narrated `Abdullaah bin `Umar رضي الله عنه: I heard Allaah's Messenger صلى الله عليه وسلم saying: **"All of you are guardians and responsible for your wards and the things under your care. The Imaam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them."** I thought that he also said: **"A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care."** [Saheeh al-Bukhaaree (893, 2409, 2554, 2558, 2751, 5188, 5200, 7138) and Saheeh Muslim (3414)]

## 27. Zakaah: the closest ones first

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The poor in your locality/city have more rights to receive your Zakaah money:

From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/501):

The Prophet صلى الله عليه وسلم said to Mu'aadh when he sent him to Yemen: **"And if they obey you in that tell them that Allaah has made it obligatory on them to pay the Zakaah which will be taken from the rich among them and given to the poor among them."** [Saheeh al-Bukhaaree (1395, 1496, 4347) and Saheeh Muslim (30, 31)]

**The Shaikh رحمه الله said:**

So as per this, the people are in error - those who send their Zakaah money to a far-off place while in their own place there are people who are in need of that. It is not permissible for them to do that because the Prophet صلى الله عليه وسلم said: **"it is to be taken from the rich among them and given to the poor among them."** Those who are the nearest (poor family members) have the most right. Those who are near know that you have wealth and that you are rich. So, if they are not provided from your (Zakaah) money, there might be enmity and hatred in their hearts for you and you will be responsible for that. And it may happen that when they see you sending your Zakaah to a far-off place while they are in need of that, they might attack you and steal your wealth. Therefore it is from the Hikmah (wisdom) that as long as there are people in your place who are in need, you should not spend it on someone else.

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## 28. Boycotting for more than 3 days

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/540):

The Prophet صلى الله عليه وسلم said:

لا يحل للمسلم أن يهجر أخاه فوق ثلاث يلتقيان فيعرض هذا ويعرض هذا وخيرهما الذي يبدأ في السلام

**"It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other."** <sup>[1]</sup>

**Shaikh Ibn al-`Uthaymeen رحمه الله commented:**

But you can boycott him for up to three days, if you see that there is a benefit. And you can boycott him for more (days) if you still see him persisting upon a sin and has not repented from it, and you see that boycotting him will lead him to repentance. And that is why the correct saying in this is that it is permissible to boycott up to three days; and what exceeds this, then the pros and cons should be evaluated. If it is beneficial then yes otherwise no. Even if he openly commits a sin and boycotting him will not have any effect then do not boycott him. <sup>[2]</sup>

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<sup>[1]</sup> Saheeh al-Bukhaaree (6077, 6237) and Saheeh Muslim (4649, 4650).

<sup>[2]</sup> Extending the boycott for more than three days can be based upon the incident of Ka'b ibn Maalik and his two companions who were socially boycotted for a month or more.

## 29. The continuous fasting of the Prophet صلى الله عليه وسلم

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**The perpetual fasting of the Prophet صلى الله عليه وسلم:**

(al-Wisaal: fasting continuously without breaking one's fast in the evening or eating before the following dawn)

From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/560):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

When a man is preoccupied with a thing which is most beloved to him, he forgets everything else. And this is why the Prophet صلى الله عليه وسلم said:

**"Who among you is like me? When I sleep (at night), my Lord makes me eat and drink." [1]**

And what some of the people of knowledge have interpreted about the food and the drink - that the food is from the Jannah and the drink is from the Jannah – is not correct; because, if he صلى الله عليه وسلم was eating and drinking a physical (real) food, it would not have been considered as al-Wisaal (continuous fasting). Rather the food and drink here means the remembrance of Allaah with the heart, the tongue and (the actions of) the limbs which kept the Prophet صلى الله عليه وسلم preoccupied .

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**[1]** Narrated Abu Hurairah رضي الله عنه: Allaah's Apostle صلى الله عليه وسلم forbade Al-Wisaal. The people said (to him): "But you fast Al-Wisaal." He صلى الله عليه وسلم said: **"Who among you is like me? When I sleep (at night), my Lord makes me eat and drink."** But when the people refused to give up Al-Wisaal, he صلى الله عليه وسلم fasted Al-Wisaal along with them for two days and then they saw the crescent whereupon the Prophet صلى الله عليه وسلم said: **"If the crescent had not appeared I would have fasted for a longer period"**, as if he intended to punish them herewith.

Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said: "Do not practice Al-Wisaal (fasting continuously without breaking one's fast in the evening or eating before the following dawn)." The people said to the Prophet: "But you practice Al-Wisaal?" The Prophet صلى الله عليه وسلم replied: "I am not like any of you, for I am given food and drink (by Allah) during the night."

[This Hadeeth is also mentioned on the authority of Ibn `Umar, `Aishah, Abu Sa`eed; Saheeh al-Bukhaaree (1922, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 6851, 7242, 7299) and Saheeh Muslim (1851, 1852, 1853, 1854, 1857)]

## 30. Treat others the way you want to be treated

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/590):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

It is a must that you – O Muslim brother – nurture yourself to love for your brothers what you love for yourself till you become upright in faith. And in an authentic narration the Prophet صلى الله عليه وسلم said:

من أحب أن يزحزح عن النار ويدخل الجنة فلتأته منيته وهو يؤمن بالله واليوم الآخر، ويجب أن يأتي إلى الناس ما يؤتى إليه

**“Whoever wishes to be delivered from the Fire and enter the Garden should die with faith in Allaah and the Last Day and should treat the people as he wishes to be treated by them.” <sup>[1]</sup>**

The first part (of the Hadeeth) is about the rights of Allaah (Haqq-ullaah), and the second part is the rights of the servants (Haqq al-`ibaad). “Death approaches you while you believe (firmly) in Allaah and the Last Day.” We ask Allaah that He تعالى makes us and you like that; and that you love to treat your brother in the same way you wish to be treated.

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**[1]** It has been narrated on the authority of `Abdul Rahmaan ibn Abdu Rabb al-Ka'ba who said: I entered the mosque when `Abdullaah ibn `Amr ibn al-`Aas was sitting in the shade of the Ka'bah and the people had gathered around him. I betook myself to them and sat near him. (Now) `Abdullaah said: I accompanied the Messenger of Allaah صلى الله عليه وسلم on a journey. We halted at a place. Some of us began to erect their tents, others began to compete with one another in shooting, and others began to graze their beasts, when an announcer of the Messenger of Allaah صلى الله عليه وسلم announced that the people should gather together for prayer. So we gathered around the Messenger of Allaah صلى الله عليه وسلم. He said: **“It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them. However, this Ummah of yours has its days of peace and (security) at the beginning of its career, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you. (In this phase of the Ummah), there will be tremendous trials, one after the other, each making the previous one dwindle into insignificance. When they are afflicted with a trial, the believer will say: This is going to bring about my destruction. When (the trial) is over, they will be afflicted with another trial and the believer will say: This surely is going to be my end. Whoever wishes to be delivered from the Fire and enter the Garden should die with faith in Allaah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart (i.e. submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. If another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should**

**behead the latter.”** The narrator says: I came close to him (`Abdullaah ibn `Amr ibn al-`Aas) and said to him: Can you say on oath that you heard it from the Messenger of Allaah صلى الله عليه وسلم? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind retained it. I said to him: This cousin of yours, Mu`aawiyah, orders us to consume our wealth unjustly among ourselves and to kill one another, while Allaah says: **{O you who believe, do not consume your wealth among yourselves unjustly, unless it be trade based on mutual agreement, and do not kill yourselves. Verily, Allaah is Merciful to you}** [Surah al-Nisaa (4):29]. The narrator says that (on hearing this) `Abdullaah ibn `Amr ibn al-`Aas kept quiet for a while and then said: **“Obey him in so far as he is obedient to Allaah; and disobey him in matters involving disobedience to Allaah.”** [Saheeh Muslim (3437)]

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## 31. Greeting the Kuffaar

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/594):

**The Shaikh رحمه الله said:**

What is required from you is that whenever you meet a Muslim brother, you should greet him (with Assalaam `Alaikum). As for other than the Muslims, then you should not (be the first one to) greet them. Because the Prophet صلى الله عليه وسلم said:

لا تبدءوا اليهود والنصارى بالسلام، وإذا وجدتموهم في طريق فاضطروهم إلى أضيقه

**“Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it.” [1]**

So a Jew or a Christian or an apostate – like the one who does not pray – or an innovator involved in major Kufr (like grave worshiping etc), to all of these one should not be the first one to greet them even if they were the nearest of kin.

But if they greet you first, then reply to them in the similar way they greeted you. If they say: “Ahlan wa Marhabaa”, you should also reply back: “Ahlan wa Marhabaa”.

If they say: “Assalaam `alaikum”, reply: “Wa `alaikum assalaam”.

But if you doubt whether he said: “Assalaam `alaikum” (peace be upon you) or “Assaam `alaikum” (death be upon you), then you should say: “Wa `alaikum” (and upon you be the same).

But if you are not certain that he said: “Assalaam `alaikum” with an “L”, then you should say: “Wa `alaikum”. This is because the Jews used to pass by the Prophet صلى الله عليه وسلم and his Companions, and used to greet them, but they used to say “Assaam `alaikum”, and “Assaam” means death. So the Prophet صلى الله عليه وسلم said:

إن اليهود إذا لقوكم قالوا: السام عليكم ، فقولوا : وعليكم

**“When the Jews greet anyone of you they say: “Assaam`Alaikum (death be upon you)”; so you should say: “Wa `Alaikum”” [2]**

So if they greet us with “Salaam” then upon them is “Assalaam” (peace), and if they are praying for our death, then upon them is death. And this is from the justice:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا﴾

{When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allaah is Ever a Careful Account Taker of all things.} [3]

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[1] Saheeh Muslim (4037)

[2] Saheeh al-Bukhaaree (6257, 6258) and Saheeh Muslim (4031, 4033)

[3] Surah al-Nisaa' (4): 86

## 32. Children adopting bad habits from their parents

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (3/71):

Allaah تعالى said, mentioning the statement of the People of Maryam to Maryam عليها السلام:

﴿يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا﴾

**{O sister of Haaron! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman}** [Surah Maryam (19): 28]

The Shaikh رحمه الله said:

It is as if they are saying: "From where did you get this child of fornication – we ask Allaah for our well being – while your father was not an adulterer nor was your mother an unchaste woman?" In this there is an indication that if a person commits adultery/fornication, his progeny will be tried with adultery/fornication, and we seek Allaah's refuge from this, there is a saying:

من زنى زنى أهله

"The one who commits adultery, his progeny too will commit adultery."<sup>[1]</sup>

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<sup>[1]</sup> It doesn't mean that the children will bear the sins of their parents; but only that the children might get influenced from their lewd habits.

One of the factors affecting a child's religiosity is the parents. So, if we, as parents, learn our religion, practice it and are sincere in it, then we will be leaving a lasting legacy for our children...

Narrated Abu Hurairah رضي الله عنه: Allaah's Messenger صلى الله عليه وسلم said: "No child is born except on Al-Fitrah (Islam) and then his parents turn him into a Jew, Christian or Magian – like an animal which produces a perfect young animal; do you see any part of its body amputated?" Then he recited:

**{So, set you (O Muhammad صلى الله عليه وسلم) your face towards the religion (of pure Islaamic Monotheism) Haneef (worship none but Allaah Alone). Allaah's Fitrah (i.e. Allaah's Islaamic Monotheism) with which He has created mankind. No change let there be in Khalq-illaah (i.e. the religion of Allaah), that is the straight religion, but most of men know not}** [Surah al-Room (30): 30]

[Saheeh al-Bukhaaree & Saheeh Muslim]

## 33. Being merciful to others

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (3/89):

**The Shaikh رحمه الله said:**

Know that being kind to the weak, orphans and the young (children) fills the heart with mercy, and makes it soft, compassionate, turning towards Allaah عز وجل (in repentance); and no one perceives this except the one who has tried it.

So it is binding upon you that you should have mercy on the young ones, and have mercy on the orphans, and have mercy on the poor till your heart becomes compassionate, kind and merciful.

إنما يرحم الله من عباده الرحماء

**“And Allaah is merciful only to those of His slaves who are merciful (to others).”** [Saheeh al-Bukhaaree (1284, 5655, 6655, 7377, 7448) and Saheeh Muslim (1537)]

We ask Allaah that He bestows, upon us and the Muslims, His Mercy and favors for He is the Most Kind, the Most Generous.

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## 34. When the father asks the son to divorce his wife

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (3/203):

**The Shaikh رحمه الله said:**

It is not that every father be obeyed when he forces/commands his son to divorce his wife. A man asked Imaam Ahmad ibn Hanbal رحمه الله saying: My father said: "Divorce your wife", while I love her. Imaam Ahmad said: "Do not obey him." The man said: "Did not the Prophet صلى الله عليه وسلم command `Abdullaah ibn `Umar رضي الله عنهما to divorce his wife upon the command of `Umar رضي الله عنه?" Imaam Ahmad said: "Is your father like `Umar?" [1]

Because `Umar رضي الله عنه, as we know, was a man who had sure knowledge (certainty), he would not have commanded (his son) `Abdullaah to divorce his wife except for a legitimate reason, which (his son) Ibn `Umar might not have known. It is impossible that `Umar رضي الله عنه would command his son to divorce his wife so that he could separate them without a legitimate reason. [2]

So as per this, if your father or mother commands you to divorce your wife, while you love her and do not find any legitimate reason against her, then do not divorce her, because this is from those special cases in which no one is allowed to interfere between the man and his wife. [3]

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[1] Shaikh Ibn al-Islam Ibn Taymiyyah رحمه الله was asked about a man who is married and has children, but his mother hates his wife and is asking him to divorce her, is it allowed for him to divorce her? He (Ibn Taymiyyah) said: It is not allowed for him to divorce his wife (only) because his mother said so. What is upon him is to be kind to his mother, and divorcing his wife is not from it. [Majmoo' al-Fataawa (33/112)]

[2] The complete Hadeeth is:

Narrated `Abdullaah ibn `Umar رضي الله عنهما: I had a wife whom I loved, but whom `Umar رضي الله عنه disliked. He told me to divorce her and when I refused, `Umar went to Allaah's Messenger صلى الله عليه وسلم and mentioned the matter to him. Allaah's Messenger صلى الله عليه وسلم said: **"Divorce her."** [Sunan Tirmidhee (1189) and Sunan Abu Dawood (5138) and graded as "Saheeh" by Shaikh Ibn al-Albaanee رحمه الله in his checking of Sunan Abu Dawood]

[3] When everything is going smooth between the husband and the wife, then no one is allowed to interfere between them trying to separate them except with a valid reason. But on the contrary, if there is a conflict between the husband and the wife then, it becomes a must that people interfere to reconcile between them, as Allaah تعالى says:

{If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allaah will cause their reconciliation. Indeed Allaah is Ever All-Knower, Well-Acquainted with all things.} [Surah al-Nisaa' (4):35]

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## 35. Etiquette of yawning

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (4/439-440):

Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said: **"Allaah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allaah (by saying: al-Hamdulillaah), then it is obligatory on every Muslim who heard him, to say:**

يرحمك الله

(Yarhamuk-Allaah)

May Allaah be merciful to you.

**But as regards yawning, it is from Shaitaan, so one must try one's best to stop it, if one says 'Ha' when yawning, Satan will laugh at him."** [Saheeh al-Bukhaaree (6223, 6226)]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

And as for yawning, then it is from Shaitaan and that is why Allaah dislikes it. Why? Because yawning is an indication of laziness (slothfulness) and that is why the yawning increases when a person is sleepy which shows the person's disinclination (to continue further) and this is why Allaah dislikes it.

So when a person yawns, the first thing he should do is try to stop it, i.e. by suppressing it. The scholars have said that when you want to suppress it, you should bite your lower lip, not that you bite it severely to hurt it, but bite it only to the extent that your mouth does not open. The most important is that you stop it, either by this method or other than it, and if you fail to suppress it (this way) then you should place your hand over your mouth. <sup>[1]</sup>

And what some of the scholars - Allaah have mercy on them - have mentioned about that you should place the back of the hand over the mouth; then there is no basis for this. Rather one should place the inside of his hand (the palm) over his mouth to block it (completely).

The reason for this is that when a person yawns, the Shaitaan laughs at him, because the Shaitaan knows that this is the sign of the person's slothfulness and slackness. Shaitaan loves that the son of Aadam be lazy and slack - we seek Allaah's refuge for us and for you from this - and he hates the person who is active, hardworking and is always full of energy. So when you feel a yawn coming, you should try to suppress it and stop it, and this is the Sunnah, and this is better, but if you fail to stop it, then place the hand over the mouth.

But should one say:

أعوذ بالله من الشيطان الرجيم

(A'oodhu billaahi min al-shaitaan al-rajeem)

I seek refuge with Allaah from the accursed Shaitaan?

No, because nothing such is reported from the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم taught us what to do when there is a yawn coming, but he did not inform us to say such and such. Rather he صلى الله عليه وسلم said to stop it or to cover the mouth with the hand, but he did not instruct us to say: "A`oodhu billaahi min al-shaitaan al-rajeem". And what has become famous with some of the people is that when they yawn they say: "A`oodhu billaahi min al-shaitaan al-rajeem", this has no basis. Acts of `Ibaadah are based on the Sharee`ah and not on desires.

Some people said: "Does not Allaah says:

﴿وَمَا يَنْزَغُنَاكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

**{And if an evil whisper comes to you from Shaitaan then seek refuge with Allaah. Verily, He is All-Hearer, All-Knower} [Surah al-A`raaf (7): 200]**

And the Prophet صلى الله عليه وسلم said that the yawning is from Shaitaan, so isn't this evil?"

We say: No, you have misunderstood the Verse. The Verse means, the inclination to do evil or to leave of the Obligatory (acts of `Ibaadah), this is all evil suggestion from Shaitaan, as Allaah تعالى said in this verse, Shaitaan wants to tempt them towards evil. So Shaitaan's temptation is to draw people towards sins and discourage them from righteousness, so if you feel such temptations then say: "A`oodhu billaahi min al-shaitaan al-rajeem". But as for yawning, then the practical Sunnah in this is to suppress it as much as possible and if one is unable to, then to place the hand over the mouth.

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**[1]** The Hadeeth on placing the hand over the mouth when yawning:

Abu Hurairah رضي الله عنه reported that Allaah's Messenger صلى الله عليه وسلم said: **"Sneezing is from Allaah and yawning is from the devil. So when one of you yawns, let him put his hand over his mouth; but when he says, 'Ah, ah,' the devil laughs from inside his mouth. And Allaah likes the sneeze but dislikes yawning. When a man who yawns says, 'Ah, ah,' the devil laughs inside his mouth."** [Tirmidhee (2746) and graded as "Hasan-Saheeh" by Shaikh Ibn al-Albaanee]



## 36. The wives of the Prophet صلى الله عليه وسلم are from Ahl al-Bait

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (3/223):

**The Shaikh رحمه الله said:**

Allaah تعالى said in the honor of the wives of the Prophet صلى الله عليه وسلم:

﴿وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ، إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾

{...and perform As-Salât (the prayers), and give Zakât (obligatory charity) and obey Allâh and His Messenger [sal-Allâhu 'alayhi wa sallam]. Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet ), and to purify you with a thorough purification.} [Surah al-Ahzaab (33):33]

The text is very clear and explicit that the wives of the Prophet صلى الله عليه وسلم are from Ahl al-Bait, opposite of what the Raafidhah say: "the wives of the Prophet صلى الله عليه وسلم are not from Ahl al-Bait." (As per this text) they are from Ahl al-Bait without doubt.

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## 37. The meaning of the word "al-Dunya" (the world)

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (3/355):

**The Shaikh رحمه الله said:**

**الدنيا** (Al-Dunya - the World): is this life which we are living in. It was named Dunyaa because of two reasons:

**The First:** It is أدنى (Adnaa - nearer/closer) than الآخرة (al-Aakhirah - the Hereafter), because it came BEFORE the Hereafter as Allaah تعالى said:

﴿وَلَا آخِرَةَ خَيْرَ لَكَ مِنَ الْأُولَى﴾

{**And indeed the Hereafter is better for you than the present (life of this world).**} [Surah al-Dhuhaa (93): 4]

**The Second:** It is دنيئة (Danee'ah - ignoble/inferior); it is nothing in comparison to the Hereafter. As Imaam Ahmad has reported:

لموضع سوط أحدكم في الجنة خير من الدنيا وما فيها

**"A place in Paradise (as small) as that occupied by the whip of one of you is better than the world and whatever is in it."** [Musnad of Imaam Ahmad (22290) and Saheeh al-Bukhaaree (2892, 3250, 6415) on the authority of Sahl ibn Sa'd رضي الله عنه]

The place, the size of a short and small stick (whip), in Paradise is better than world and whatever is in it, from its beginning to its end.

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## 38. Scale: What will be measured?

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The things that will be measured on the Scales:

From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (3/448-450):

**The Shaikh رحمه الله said:**

Allaah تعالى said:

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

**{So, as for those whose Scales will be heavy, they will be the ones who are successful}** [Surah al-Mu'minoon (23):102]

الموازين (al-Mawaazeen - scales) is the plural of ميزان (Meezaan - scale).

And it is mentioned in the Book of Allaah and the Sunnah of the Prophet صلى الله عليه وسلم as both in singular and plural forms.

Allaah تعالى says:

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ﴾

**{So, as for those whose Scales will be heavy}** [Surah al-Mu'minoon (23):102]

And the Prophet صلى الله عليه وسلم said:

"كلمتان حبيبتان إلى الرحمن، خفيفتان على اللسان، ثقيلتان في الميزان: سبحان الله وبحمده  
سبحان الله العظيم"

**"(There are) two words which are dear to al-Rahmaan and very light (easy) for the tongue (to say), but very heavy in weight on the scale. They are: 'Subhan Allaah wa-bi hamdihi' and 'Subhan Allaah Al-`Adheem.'"** [Saheeh al-Bukhaaree (6406, 6682, 7563) and Saheeh Muslim (2697) on the authority of Abu Hurairah رضي الله عنه]

The Prophet صلى الله عليه وسلم said: في الميزان "in the scale" (in singular form) and he did not say في الموازين "in the scales". So it is mentioned in plural in one place and singular in another, and this is because of the many things that will be weighted.

Because of the many things that will be weighted it is mentioned in plural, even though it is a single scale; there will be no injustice nor will any deed be undervalued.

As for what will be weighted, some of the scholars said: "the thing that will be weighted will be the deeds", while the other scholars said: "the one who will be weighted is the doer himself." This (difference) is because both of these have been mentioned in the Ahaadeeth.

As for those who say: "the deeds will be weighted" took the evidence from the saying of Allaah تعالى:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ \* وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

{So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. \* And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.} [Surah al-Zalzalah (99):7-8]

From this, they took that what will be measured are the deeds.

As for those who say: "the things that will be measured are the record books", took the evidence from the Hadeeth of al-Bataaqah (the card), where the person will come on the Day of Judgment whose scrolls (i.e. many pages), which will be extending as far as the eyes can see, full of his evil deeds, till he realizes that he is destroyed, Allaah تعالى will say to him:

﴿إِنَّ لَكَ عِنْدَنَا حِسَّةً فَيُؤْتَى بِبَطَاقَةٍ فِيهَا لَا إِلَهَ إِلَّا اللَّهُ﴾

{On the contrary you have with Us a good deed and the card will be presented in which it will be mentioned Laa ilaaha illaallaah} <sup>[1]</sup>

The card will be placed on one side of the scale and the those scrolls on the other side, and the card will be heavy. This is an evidence that what will be weighted will be the record books.

As for those who say: ""the thing that will be measured is the doer himself", take the evidence from the saying of Allaah تعالى:

﴿فَلَا نَقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾

{On the Day of Resurrection, We shall not give them any weight.} [Surah al-Kahf (18): 105]

What matters most is that on the Day of Judgment, when the deeds or the scrolls or the doer are weighted:

﴿فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ\* وَمَنْ خَفَتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ﴾

**{Then, those whose Scales are heavy, they are the successful \* And those whose Scales are light, they are those who lose their own selves, in Hell will they abide} [Surah al-Mu'minoon (23):102-103]**

We ask Allaah that He تعالى, by His pleasure, makes us and you of those whose scales will be heavy, and those who are successful.

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[1] The complete Hadeeth is as follows:

Narrated `Abdullaah ibn `Amr رضي الله عنهما: Allaah's Messenger صلى الله عليه وسلم said: **“On the Day of Resurrection Allaah تعالى will separate a man from my Ummah in presence of all creatures and ninety-nine scrolls will be spread out for him, each scroll extending as far as the eye could see, then say: “Do you deny any of this?” He will say: “No, O Lord.” He تعالى will say: “Have my recording scribes been unfair to you?” He will reply: “No, O Lord.” He تعالى will say: “Apart from that do you have any good deeds?” The man will be terrified and will say: “No.” He تعالى will say: “On the contrary you have with Us a good deed, and you will not be wronged today.” A card will then be brought out containing: “I testify that there is no one worthy of being worshiped but Allaah and that Muhammad is His servant and Messenger.” He will ask his Lord: “What is this card compared to these scrolls?” And He تعالى will reply: “You will not be treated unjustly.” The scrolls will then be put in one side of the scale and the card in the other, and the scrolls will become light and the card heavy, for nothing could compare in weight with Allaah's name.”**

[Sunan Ibn Majah (4300), and graded as “Saheeh” by Shaikh Ibn al-Albaanee in “al-Saheehah” (135), and by Shaikh Muqbil in “Saheeh al-Musnad” (792) and it is authentic as per the condition of Imaam Muslim]

## 39. Raiment of Righteousness

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (4/266):

Allaah تعالى said:

﴿يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

**{O Children of Adam! We have bestowed raiment upon you to cover your private parts, and as an adornment; and the raiment of righteousness, that is better.}** [Surah al-A`raaf (7):26]

**The Shaikh رحمه الله said:**

Allaah تعالى mentioned two types of dresses: the one which is apparent and the other which is hidden; or one which is physical and the other which is spiritual. The physical dress is further divided into 2 types: the first type which is a necessity, by which the `Awrah (private parts) are covered, and the other type is a luxury, which is used as an adornment and beautification.

And Allaah تعالى, by His Wisdom, made the children of Aadam dependent upon clothes to conceal their physical shame, meaning, to cover their private parts.

The way a man is in a need of physical clothes to cover his private parts, in the same way he is in a need of clothes which would hide his spiritual shame, i.e. his sins; and this is from the wisdom of Allaah تعالى. And that is why we find that the majority of the creation, except man, has that which covers their skin with hair or wool or fur or feathers. And it is not necessary to make a mention of spiritual shamelessness for them, in oppose to that of children of Aadam, for whom it is necessary to mention the spiritual shamelessness and that is shamelessness of (committing) sins. Allaah protect us from it.

﴿لِبَاسًا يُؤَارِي سَوْآتِكُمْ﴾ meaning clothes which will cover your private parts.

﴿وَرِيشًا﴾ clothes as adornments and beautification; which act as more just covering the private parts.

﴿وَلِبَاسُ التَّقْوَىٰ﴾ (raiment of righteousness) this is spiritual clothing.

﴿ذلك خير﴾ that is better; i.e. better than apparent clothes irrespective of whether it is clothes which are compulsory, like that which covers the private parts; or that which are luxurious.

So, since the clothes (raiment) of al-Taqwaa (righteousness) is better than the apparent clothes; it is necessary that the man should ponder over this. We always find ourselves keen to keep our apparent clothes clean. When a person finds a spot or a stain on his clothes, he rushes to wash it with water and soap or whatever that which helps in removing the stain; but as for the clothes of righteousness, then many people do not care whether it is clean or dirty. They do not care, even though Allaah تعالى said that it is better and (in this verse) it is an indication that Allaah تعالى loves that the raiment of righteousness should be taken care of more than the apparent clothes, because raiment of righteousness is more important.

And Allaah تعالى said:

﴿ذلك خير﴾ **that is better**; and He did not just say هو خير "it is better"; (as the word "that") is a demonstrative noun (اسم إشارة) indication of a thing which is far off, an indication for the lofty status of this raiment. As Allaah تعالى says:

﴿آلم ذلك الكتاب لا ريب فيه﴾ **{That is the Book (meaning "this" Qur'aan), whereof there is no doubt};**

and He تعالى did not say هذا الكتاب an indication to the lofty status of the Qur'aan.

Similarly, His saying:

﴿ذلك خير﴾ **{that is better}** is an indication of the lofty status of the raiment of righteousness.

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## 40. The heart should accompany the tongue while doing the Adhkaar

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (5/460):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

And know that the (real) remembrance of Allaah تبارك وتعالى is the remembrance with the heart. As for the remembrance with the tongue which is void of remembrance with the heart is incomplete. The proof of this is the saying of Allaah تعالى:

﴿وَلَا تَطْعَمَنْ مِنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ﴾

**{and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts}** [Surah al-Kahf (18): 28]

And He تعالى did not say: "the one whose tongue we have silenced from Our remembrance". The (most) beneficial remembrance is the remembrance of the heart. And the remembrance of the heart should be in everything, meaning: the person recalls the Aayaat (the signs, Verses) of Allaah while walking, while sitting and while lying down then this is from the remembrance of Allaah.

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[**Note of clarification:** The remembrance is of 3 types:

1. Remembrance of the heart.
2. Remembrance of the tongue.
3. Remembrance of the limbs.

1. Remembrance of the heart which includes pondering (thinking deeply) over the Verses of Allaah with devout concentration, as Allaah تعالى says:

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ  
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾

**{Those who remember Allaah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they**



**associate with You as partners). Give us salvation from the torment of the Fire.}** [Surah aal-`Imraan (3): 191]

Fearing Allaah, having hope in Him and relying upon Him are also some of the actions of the heart.

**2.** Remembrance of the tongue: This where the remembrance of the heart is accompanied with the movement of the tongue, and the articulation of the words are necessary (and in certain circumstances it becomes compulsory). For example: Giving the Shahaadah by a new Muslim, saying al-Hamdulillaah upon sneezing:

Narrated Anas bin Maalik رضي الله عنه: Two men sneezed before the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said to one of them: **“Allaah bestow His Mercy on you,”** but he did not say that to the other. On being asked (why), the Prophet صلى الله عليه وسلم said: **“That one praised Allaah (at the time of sneezing), while the other did not praise Allaah.”** [Saheeh al-Bukhaaree]

Abu Burdah said: When I visited Abu Musa who was in the house of the daughter of Fadhl ibn `Abbaas I sneezed but he did not respond to it (by saying): “Allaah have mercy upon you”. Then she sneezed and he (Fadhl ibn `Abbaas) said: “Allaah have mercy upon you”. I came back to my mother and informed her about it, and when he came to her she said: My son sneezed in your presence and you did not say: “Allaah may have mercy upon you”, but she sneezed and you said to her: “Allaah have mercy upon you”. Hereupon he said: Your son sneezed but he did not praise Allaah so I did not beg the mercy of Allaah for him. When she sneezed, she praised Allaah and so I said: “Allaah have mercy upon you”, as I heard Allaah's Apostle صلى الله عليه وسلم saying: **“When any of you sneezes he should praise Allaah and the other should say: May Allaah have mercy upon you, and if he does not praise Allaah, no mercy should be begged for him.”** [Saheeh Muslim]

And from this is calling the Adhaan (call to prayer) out loud, and the other Adhkaar like Subhaan-Allaah, Alhamdulillaah, Allaahu Akbar etc.

The clarification was needed to bring out the mistakes some of the people do. Their fingers will be moving the prayer beads (or pressing the button on the electronic counter), while they busy themselves in talking with someone else. And on being confronted, they will say: “our hearts are making the Adhkaar”. Subhaan-Allaah, their hearts and their tongues are engaged in worldly matters and they still claim to be doing the Adhkaar!

**3.** Remembrance of the limbs: This where the remembrance of the heart and the movement of the tongue are accompanied with the movement of the limbs. For example the Salaah (prayer) as Allaah تعالى says:

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

**{Verily! I am Allaah! La ilaaha illaa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salaah for My Remembrance.}** [Surah Taahaa (20):14]

Subhaan-Allaah! And here we have those who might be sitting in one corner of the world, but will claim that they are performing their prayers in Makkah. The prophet صلى الله عليه وسلم had to travel from Madeenah to Makkah to perform Hajj, whereas these deviants claim that they don't even have to move from their place to do so.

We ask Allaah for our well being, for Allaah alone is the One Who grants success.

## 41. The Name of Surah al-Ikhlaas

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (5/544):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

It has been so named as Surah al-Ikhlaas (Purity) because Allaah تعالى reserved this Surah purely for Himself. He تعالى did not mention in it except that which concerned Him جل وعلا (regarding His Names and Attributes). There is no mention in it in regards to the rulings on Tahaarah or Salaah or (buying and) selling or other than that, but rather all of it is set-aside for Allaah عز وجل. Moreover, the one who recites it will have a complete sincerity towards Allaah تعالى. This Surah is Pure and it purifies – purifying its reciter from Shirk.

**And in (4/673) the Shaikh رحمه الله said:**

It is said\* that the Mushriks asked the Prophet صلى الله عليه وسلم saying: 'Show us the lineage of your Lord', meaning, what is His genealogy; as if they were saying, 'who is His son' and Allaah's refuge is sought from this. (And in another narration it is, 'describe to us your Lord') as if they are asking: 'From what thing is He made of; is He made of Gold or Silver or something similar to it.' So Allaah تعالى revealed this Surah.

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\* The Shaikh رحمه الله had doubts over the authenticity of this report. And this was reported by al-Tirmidhee (3364, 3365), al-Haakim (3987), but all from Abu Ja'far al-Raazee whom some of the scholars declared 'weak'; Shaikh Ibn al-Albaanee said that it has other chains which strengthens (each other), see al-Dha'eefah (11/350).

## 42. The Aayah of "The Test"

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (3/269):

Shaikh Ibn al-`Uthaymeen رحمه الله commented on the saying of Allaah تعالى: تبارك وتعالى

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

{Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allaah then follow me (i.e. accept Islaamic Monotheism, follow the Qur'aan and the Sunnah), Allaah will love you and forgive you of your sins.} [Surah aal-`Imraan (3): 31]

The Salaf (pious predecessors) used to call this Aayah as آية الامتحان (the Aayah of "the Test"). They used to test with it those who would claim to love Allaah; they would check if he is following (the Sunnah of) the Prophet صلى الله عليه وسلم (or not). This would be the proof of the sincerity of his claim.

If he loves Allaah, Allaah عز وجل too will love him. And that is why He تعالى said:

﴿فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

{then follow me, Allaah will love you} [Surah aal-`Imraan (3): 31]

The end result is great, for Allaah تعالى will love you. And when Allaah تبارك وتعالى loves you, you will be granted, because of that, happiness in this world and in the hereafter.

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## 43. The 5 Things The Prophet صلى الله عليه وسلم Taught Every Muslim

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (6/19-21):

**1469.** Abu Maalik reported on the authority of his father (Taariq bin Ushaim رضي الله عنه) that when a person embraced Islaam, Allaah's Messenger صلى الله عليه وسلم used to teach him how to observe prayer and then commanded him to supplicate in these words:

اللهم اغفر لي وارحمي واهدني وعافني وارزقني

<Allaahumma ighfirlee wa-rhamnee wa-hdinee wa `aafinee wa-rzuqnee>

**"O Allaah! Pardon me, have mercy upon me, guide me, grant me wellbeing and provide me sustenance."** [Saheeh Muslim (6515)]

In another narration Imaam Muslim reported:

Abu Maalik reported on the authority of his father (Taariq bin Ushaim رضي الله عنه) that he heard Allaah's Messenger صلى الله عليه وسلم as saying to the person who had come to him and asked him as to how he should beg his Lord. He صلى الله عليه وسلم said (to the man):

اللهم اغفر لي وارحمي واهدني وعافني وارزقني

<Allaahumma ighfirlee wa-rhamnee wa `aafinee wa-rzuqnee>

**"Say: 'O Allaah! Pardon me, have mercy upon me, grant me wellbeing, and provide me sustenance.'" Then he صلى الله عليه وسلم collected his fingers together except his thumb and said: "It is in these words (that there is a supplication) which sums up for you (the good) of this world and that of the Hereafter."** [Saheeh Muslim (6516)]

**Shaikh Ibn al-`Uthaymeen رحمه الله commented:**

The author (Imaam al-Nawawee رحمه الله) recorded in his book "Riyaadh al-Saaliheen" on the authority of Taariq bin Ushaim رضي الله عنه that whenever a person would embrace Islaam, the Prophet صلى الله عليه وسلم would teach him how to perform the Salaah (prayer). This is because the Salaah is the most important pillar of Islaam after the Shahaadatain (the two testimonies of Faith). The pillars of Islaam are five: Bearing witness that Laa ilaaha illaallaah, Muhammad Rasool-Allaah, establishing the prayer, paying

the Zakaah, fasting in the month of Ramadhaan, and pilgrimage to the Sacred House of Allaah. And the most important pillar after the Shahaadatain is the Salaah.

The Prophet صلى الله عليه وسلم used to teach the person, when he embraced Islaam, how to perform the Salaah, and used to command him to recite this Du`aa (supplication):

اللهم اغفر لي وارحمني واهدني وعافني وارزقني

The Prophet صلى الله عليه وسلم used to teach five words to the person when he embraced Islaam: **“O Allaah! Pardon me”**; meaning: pardon me my sins. The Kaafir when he embraces Islaam, Allaah forgives his sins, as Allaah تعالى said:

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ﴾

**{Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven.}** [Surah al-Anfaal (8):38]

Even though (Allaah تعالى mentioned that), asking for forgiveness should be continued even after embracing Islaam, and which should be practiced by every Muslim, because no person is free from sin, as has been mentioned in the Hadeeth:

كل ابن آدم خطاء وخير الخطائين التوابون

**“Every son of Aadam commits sins, and the best of those who commit sin are those who repent.”** [al-Tirmidhee (2499), Ibn Maajah (4251) on the authority of Anas bin Maalik رضي الله عنه, and graded as “Hasan” by Shaikh Ibn al-Albaanee]

**“have mercy upon me”**; means: bestow upon me Your mercy, which also consists of asking for forgiveness. When seeking forgiveness, a person is asking for being rescued from sins, bad deeds and the punishment, and it (also) consists of asking for mercy. (Seeking) mercy is for obtaining that which is requested, because a person’s request is not fulfilled till he is rescued from the sufferings and he achieves what he had requested.

**“and guide me”**, we have already explained the meaning of al-Hidaayah that it is guidance towards knowledge and its understanding and guidance towards acting upon it and guidance towards righteousness.

**“and grant me wellbeing and provide me sustenance.”**; “grant me good health” i.e. from every sickness. The sickness is of two types, sickness of the heart, as Allaah تعالى said:

## ﴿فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا﴾

**{In their hearts is a disease (of doubt and hypocrisy) and Allaah has increased their disease.}** [Surah al-Baqarah (2): 10]

And the other is the sickness of the body (i.e. the physical ailment). So when a person asks for good health, then it means protection from both types of sickness. The sickness of the heart is a greater (danger) than the sickness of the body. This is because when the body gets sick and person is patient about it and seeks reward for it from Allaah, then this is a cause for the elevation of his status and forgiveness of his sins; and in the end there is death, as death will come to every living creature and there is no escape from it. But as for the sickness of the heart, and Allaah's refuge is sought, in it is the corruption of this world and hereafter (i.e. the person will end up losing both).

When the heart gets corrupt due to doubts or shirk or hypocrisy or aversion to what Allaah تعالى has revealed or hatred towards the Awliyaa Allaah or any other aspect of the religion, then the person has lost his dunyaa and his aakhirah. And that is why, when you ask Allaah for wellbeing, you should ask for the wellbeing from the sickness of the heart and of the body; especially from the sickness of the heart which is caused due to doubts or shirk or desires.

Similarly in the other Hadeeth which Imaam al-Nawawee رحمه الله mentioned that the man asked the Prophet صلى الله عليه وسلم on how to make the Du'aa, the Prophet صلى الله عليه وسلم instructed him to supplicate with these words:

اللهم اغفر لي وارحمني وعافني وارزقني

Therefore, people should be keen upon supplicating to Allaah with this Du'aa, which the Prophet صلى الله عليه وسلم taught his Ummah and to those who had recently embraced Islaam.

**“and provide me sustenance”**; means: the provision by which the body is sustained from the food, the drink, the clothes and housing and other than that. As well as the provision by which the heart is sustained and that is: beneficial knowledge and righteous deeds. So asking for provision includes both (for the body and the heart). Provision is of two types, the first by which the body is sustained and the other by which the heart is sustained (and the religion is established). So when the person says “arzuqnee”, then he is asking Allaah for both.

Allaah is the one who grants success.

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## 44. What does "The Shade of Allaah" mean?

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/467-468):

Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said: **"Allaah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allaah (i.e. worships Allaah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allaah's sake and they meet and part in Allaah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allaah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allaah in seclusion and his eyes are then flooded with tears."** [Saheeh al-Bukhaaree (660, 1423, 6806) and Saheeh Muslim (1031)]

**Shaikh Ibn al-`Uthaymeen رحمه الله commented:**

There is an important issue which needs to be addressed and warned about, and it is that some of the seekers of knowledge think that by "shade" in the Hadeeth means the shadow of Allaah عز وجل; and this meaning is extremely wrong, nobody thinks about it this way except for an ignorant person. For it is understood that the people are on earth and that their shadows are caused by the Sun. So if by shade it means the shadow of Allaah سبحانه وتعالى, then it would automatically imply that the Sun is above Allaah and that Allaah is between the Sun and the people – and this something impossible and cannot happen. Because it is proven that Allaah سبحانه وتعالى is above His creation with absolute Highness. Therefore, the meaning of the shade is that Allaah تعالى will create the shade on that Day for those who deserve to be shaded by Allaah.

Allaah تعالى has attributed it towards Himself because on that Day no one can be covered with the shadow of the other creation – as there will be no buildings nor any other thing which can go over people's head – except for the shade which Allaah will create for His slaves on that Day. Therefore, Allaah تعالى has attributed it towards Himself so that He may choose whomsoever He Wills to be permitted under His shade.

**On (3/346-349) he رحمه الله said:**

What is meant by the "shade" here is: the shade which Allaah تعالى will create on the Day of Judgment with which He will shade whomsoever of His slaves He Wills. And it does not mean His جل وعلا own shade; because (firstly) Allaah is the Noor of the heavens and the earth; and (secondly) nor is it possible for Allaah to have a shadow due to the Sun, as this would mean that the Sun will have to be above Him, and that He is between the Sun and the creation. So anyone who has this understanding is



more ignorant than a donkey; for it is not possible that Allaah عز وجل is under a thing which He has created. He is the Most High and moreover He is the Noor of the heavens and the earth.

The Prophet صلى الله عليه وسلم said:

حجابه النور، لو كشفه لأحرقت سبحات وجهه ما انتهى إليه بصره من خلقه

**“His (Allaah تعالى) veil is the light. If He withdraws it (the veil); the splendor of His Countenance would consume His creation so far as His sight reaches.”** [Saheeh Muslim (343)]

Meaning, if He تعالى removes this veil – and the veil is also Noor, but this Noor is other than the Noor of Allaah تعالى. So, if He تعالى were to reveal this Noor, the splendor of His Countenance - His Majesty, His Noor - will burn everything of His creation as far as His sight reaches; and His تعالى sight reaches everything.

So, if (the radiance of His Noor is so bright) that it will burn up everything, then how is it possible that the shade means the Shadow of Allaah عز وجل (i.e. How can Noor have a shadow?) However as I said: some people are more ignorant than a donkey; who do not know the consequences of their statement which they utter in trying to interpret the Words of Allaah or the words of the Messenger صلى الله عليه وسلم. It is not possible that the Prophet صلى الله عليه وسلم meant this (that Allaah has a shadow).

Even those narrations which mention the shadow of the Throne, (there authenticity) is debatable. As it is well known, the Throne is greater than the Heavens, the Earth, the Sun, the Moon and the Stars. The seven heavens and the seven earths in comparison to al-Kursee (the footstool) are like a (finger) ring which is thrown in one of the deserts of the earth. And the greatness of al-`Arsh (Throne) over al-Kursee is like greatness of the desert over this ring. So how can the Throne be under the Sun, shading the people?!

Even if we say the Hadeeth was authentic, then it would mean the edge of the Throne for example, and Allaah has power over everything. But the authenticity of these wordings is doubtful. The correct (understanding) is that it is the shade which Allaah تعالى will create on that Day; it could either be a cloud or other than that, and Allaah knows best. But it is going to be a shade with which Allaah will shade anyone whom He Wills from His slaves from the heat of the Sun.

Rather he صلى الله عليه وسلم said:

يوم لا ظل إلا ظله

**“on the Day when there will be no shade but His”**; as we in this Dunya can shade ourselves by going under the shade of the buildings that we construct or the shades of the tree or the shades of the mountains and hills or the walls or other than that; we can either go under the shade of the things that we construct with our own hands or the things that Allaah تعالى has created.

As for the Aakhirah (the Last Day), there will be no shade, as Allaah تعالى said:

**{And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust.} [Surah Taahaa (20): 105]**

Every mountain will be scattered as particle of dust no matter how great it is. The greatest of mountain will be scattered and it will become gravels and pebbles and floating particles of dust, floating in the air:

**{And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allaah, Who perfected all things.} [Surah al-Naml (27):88]**

The mountains will float in the air even though you think that they are fixed and immovable.

Anyway, the important thing is the saying of the Prophet صلى الله عليه وسلم:

يوم لا ظل إلا ظله

**"on the Day when there will be no shade but His."**

Meaning, there will be no shade except that which Allaah عز وجل will create, shading from His slaves, whomever He تعالى Wills. And this is what is evident.

**On (2/90) he رحمه الله said:**

I ask Allaah, the Lord of the Worlds, to shade me and you with it.

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## 45. The Auliyya' of Allaah

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Allaah تعالى says:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ\*الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

**{No doubt! Verily, the Auliyya' of Allaah no fear shall come upon them nor shall they grieve - those who believed (in the Oneness of Allaah - Islaamic Monotheism), and used to fear Allaah much (by abstaining from evil deeds and sins and by doing righteous deeds).}** [Surah Yunus (10):62-63]

Narrated Abu Hurairah رضي الله عنه: Allaah's Apostle صلى الله عليه وسلم said: **"Allaah said: {I will declare war against him who shows hostility to a Walee (pious worshipper) of Mine...}"** [Saheeh al-Bukhaaree (6502)]

### Definition of "Walee of Allaah":

Shaikh Ibn al-Uthaymeen رحمه الله said (2/60-61):

Al-Mubaa'idah (hostility) is the opposite of al-Mawaalah (friendliness). Allaah عز وجل has clarified who a Walee is in His saying:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ\*الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

**{No doubt! Verily, the Auliyya' of Allaah no fear shall come upon them nor shall they grieve - those who believed (in the Oneness of Allaah - Islaamic Monotheism), and used to fear Allaah much (by abstaining from evil deeds and sins and by doing righteous deeds).}** [Surah Yunus (10):62-63]

These are the Auliyya' of Allaah: **{those who believed}** i.e. Imaan (Faith) and all that it implies has truly settled in their hearts. **{and used to fear Allaah much}** and those who would employ their limbs to do righteous deeds sincerely. They fear and stay away from all that which has been made Haraam – not doing that which has been enjoined or doing that which has been prohibited – (they stay away from it). They combine between the inward reformation with Faith and the outward reformation with actions. They are the Auliyya'.

The Wilaayah of Allaah is not attained by just making claims (i.e. one does not become the Walee of Allaah سبحانه وتعالى by just making claims) as some of the Dajjaals (the liars) do by trying to deceive the general mass into believing that they are Walee of Allaah; rather they are the enemies, and Allaah's refuge is sought. One can find, in some of the Muslim countries, people deceiving the general mass, saying to them: We are the Auliyya', and they would outwardly do acts of 'Ibaadah in trying to deceive

the people – rather, they are the enemies of Allaah. They use this (false) claim as a means to amass wealth, to make people respect them and many more things.

But with us – and all Praise is for Allaah alone – we have the criterion which Allaah تعالى has made clear, and (He تعالى also) gave the description with which the Auliyyaa’ are recognized:

﴿الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

{those who believed and used to fear Allaah much}

These are the Auliyyaa’ of Allaah. And as for the one who is hostile towards the Auliyyaa’ of Allaah, then Allaah تعالى tells us: **{I will declare war against him}**. So whoever shows hostility towards the Auliyyaa’ of Allaah is actually warring against Allaah. We ask Allaah for protection and well-being. And anyone who wars against Allaah عز وجل will be defeated and disheartened, and there will be no one to support him.

**Who is the “Walee of Allaah”:**

**The Shaikh رحمه الله also said (3/269-270):**

The author (Imaam al-Nawawee) then mentioned the Hadeeth of Abu Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

**“Allaah said: {I will declare war against him who shows hostility to a Walee (pious worshipper) of Mine...}”**

Meaning: “whoever has enmity with one of the Auliyaas’ of mine, I will wage war against him.” So whoever shows hostility against anyone of the Auliyaas of Allaah, then it becomes a war against Allaah - and Allaahs refuge is sought – for example the one who consume usury (interest):

﴿فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ﴾

**{And if you do not do it, then take a notice of war from Allâh and His Messenger}** [Surah al-Baqarah (2): 279]

The question is: Who is the Walee of Allaah? The Walee of Allaah is as Allaah تعالى says:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ\*الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

**{No doubt! Verily, the Auliyya' of Allaah no fear shall come upon them nor shall they grieve - those who believed (in the Oneness of Allaah - Islaamic Monotheism), and used to fear Allaah much (by abstaining from evil deeds and sins and by doing righteous deeds).}** [Surah Yunus (10):62-63]

These are the Auliyya' of Allaah – whoever is (firm) Believer and pious (God-fearing), then he is the Walee of Allaah. This is the (true) Wilaayah. And Wilaayah is not that a person puts on certain types of clothes in front of people or acts monastically in front of people or prolongs his sleeves or (acts submissively) by lowering his head. Rather a person becomes a Walee because of his Faith and piety:

﴿الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

**{those who believed and used to fear Allaah much}**

And whosoever shows hostility against them, then he is waging a war against Allaah – And Allaah's refuge is sought.

### **The Karamaat**

Narrated Al-Baraa' ibn `Aazib رضي الله عنه: A man was reciting Surah Al-Kahf and his horse was tied with two ropes beside him; a cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet صلى الله عليه وسلم and told him of that experience. The Prophet صلى الله عليه وسلم said: **"That was As-Sakeena (tranquility) which descended because of (the recitation of) the Qur'aan."** [Saheeh al-Bukhaaree (3614, 5011) and Saheeh Muslim (1739, 1740)]

**The Shaikh رحمه الله also said (4/651-655):**

The author (Imaam al-Nawawee رحمه الله) mentioned a few Ahaadeeth about the virtues of the Qur'aan and one of them is the Hadeeth of al-Baraa' ibn `Aazib رضي الله عنه that a man was reciting Surah al-Kahf, which is a Surah between Surah al-Israa' and Surah al-Maryam, and it has many virtues and in it are mentioned the incidents and lessons (and examples) which Allaah عز وجل mentioned to His Prophet صلى الله عليه وسلم. So, this man was reciting the Qur'aan and something like a cloud covered him. As he was reciting, it kept on coming closer and closer. The horse which was tied by two ropes started jumping because of what it saw. When this man informed of the incident to the Prophet صلى الله عليه وسلم, he صلى الله عليه وسلم said that it was tranquility which came down due to the recitation of the Qur'aan. And tranquility comes down whenever the Qur'aan is recited. When a person recites the Qur'aan slowly (and not rushing through it) and with contemplation, the tranquility descends down till it reaches the heart of the reciter – Allaah is the one who sends down the tranquility in his heart.

And this incident is from the Karaamaat (miracles) of the Auliyya'. For the Auliyya' there are Karaamaat; but not every Wali is able to perform a Karaamah. It is Allaah تعالى who gives Karaamah to some of His Auliyya' as a proof (of their truthfulness) and to affirm the truth that he is upon. And

these Karaamaat are extraordinary events; meaning it will happen against the norm, which Allaah تعالى will perform through the hands of some of His Auliyyaa' for honoring him, and as evidence for him and affirming the truth that which he is upon; and in the same time it a Mu'jizah (miracle) for the Messenger which this Wali is following.

### Its' type:

The scholars' رحمهم الله have mentioned that these extraordinary events are of three types:

1. The first is the sign of the Prophets.
2. The second is the karamaat of the Awliyaa'.
3. The third is the insult/humiliation from the Shayaateen, which Allaah تعالى allows it to happen against the norm at the hands of the Shayaateen – and Allaah's refuge is sought.

The sign of that is that whoever performs this extraordinary thing is either a Prophet or a Walee of al-Rahmaan or a Walee of Shaitaan. And what is known is that after the death of the Prophet Muhammad صلى الله عليه وسلم, it is not possible to perform a Mu'jizah because the prophethood has ended as the Messenger صلى الله عليه وسلم was the final Prophet. What are left are the Karaamaat (of the Auliyyaa'), the satanic deceptions, sorcery and magic and things similar to it.

The sign of the Karaamaat is that Allaah عز وجل performs it through the hands of one of His righteous servant amongst His Auliyyaa'. And the Auliyyaa' of Allaah are the pious Believers as Allaah تعالى said:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ\*الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

**{No doubt! Verily, the Auliyyaa' of Allaah no fear shall come upon them nor shall they grieve - those who believed (in the Oneness of Allaah - Islaamic Monotheism), and used to fear Allaah much (by abstaining from evil deeds and sins and by doing righteous deeds).}** [Surah Yunus (10):62-63]

The extraordinary things which are performed at the hands of a person who is righteous and a God-conscious Believer and who is known for his goodness, then this is said to be Karaamah.

The Third type, the magic and the devilish deception, which are performed at the hands of evil sinners and the Auliyyaa' of Shaitaan; those who claim to be Auliyyaa' (of Allaah but in fact are Auliyyaa' of Shaitaan) and who play with the minds of the ignorant and the minds of the common people. One would (often) find them wearing big `Amaamah (turbans), wide sleeves, long beards, their clothes covered with dust, so that they can display the marks of Sujood (making the people think that they pray a lot) and other than that of the tricks which they play on the minds of people. Thereafter, the Shayaateen use special tools/means and produce for him a camel (out of nowhere) or they would carry him in the air etc.

This has been going on for ages that they've been playing with the minds of men. These are the shayaateen, even if they were to perform such "great" feast there is no honor for them in this. The scholars have written a lot about these Karaamaat (of the Auliyyaa') and the humiliations (deceptions

of the Shayaateen), and one of the best books written on this subject is the book of Shaikh Ibn al-Islaam رحمه الله: “The difference between the Auliya’ of Allaah and the Auliya’ of Shaitaan”. He has mentioned in it a lot of incidents from the Karaamaat of the Auliya’ and from the incidents of the deceptions of the enemies (of Islaam). He mentioned in his book about (the incident of) “Musailimah the liar”, who emerged from al-Yamaamah and who claimed to be a prophet, that a group of people came to him saying: we have a well whose water sank low and not much of it is left. They asked him to come with them to this well so that he may bless this well; as the Prophet صلى الله عليه وسلم used to do when people would come to him complaining about the shortage of water so the Prophet صلى الله عليه وسلم stretched out his hand and the water started flowing out from his fingers. So these people came to “Musailimah the liar” and he went along with them to the well. It is said that he took (some water into his mouth) and spat into the well with the water. And when he spat in it, whatever water was there in the well sank down even further – whereas they were expecting the water to increase. Allaah عز وجل showed them a sign about the lies in his claim (for prophethood). This is no doubt that what happened is an extraordinary event. One does not expect to pour water in to the well which already had some water to sink even further. This is not the norm, but Allaah تعالى did that as a sign of humiliation for Musailimah.

Anyways, if you see an extraordinary event from a person who is a pious believer and who is known for his righteousness and his firmness (upon the deen), then this is from the Karaamaat of the Auliya’. But if otherwise (i.e. he is not a pious believer), then it is satanic deceptions or magic by which they cast spells on the people’s eyes. They cast spells on the eyes by which it would seem that the moving (thing) is stationary and the stationary (thing) is moving. The magicians of Fir’aoun threw their ropes and sticks on the earth and cast the spell over the people’s eyes, till the whole valley felt like (the ropes and sticks) have become alive, till even Moosaa عليه السلام conceived a fear in himself. So Allaah تعالى revealed to him (Moosaa عليه السلام) to throw his stick:

﴿فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ﴾

**{Then (Moosaa) threw his stick and behold! it was a serpent, manifest!}** [Surah al-A`raaf (7): 107]

It became a great serpent which swallowed all the other ropes and sticks, and the people came to know about the truthfulness of his Prophethood as it destroyed every other magic (trick).

Nonetheless, this shade which was covering the reciter (of the Qur’aan) who was reciting Surah al-Kahf, this was a karaamah for him, and it was a sign from Allaah عز وجل to him that with this Qur’aan truly descends the tranquility for those who read it and recite it. We ask Allaah that He makes us and you benefit from it (the Qur’aan), and that He makes it an argument for us (and not against us), leading us towards the Paradise.

**More on Karaamaat:**

**The Shaikh رحمه الله said (6/57-58):**

The author (Imaam) al-Nawawee رحمه الله in his book Riyaadh al-Saaliheen said: Chapter: Karaamaat of Auliyyaa' and their virtues. The Karaamaat here means everything which extraordinary, which Allaah تعالى reveals at the hands of the one who follows the Messenger صلى الله عليه وسلم. This is Karaamaat, meaning an unusual event which Allaah تعالى shows at the hands of the one who follows the Messenger صلى الله عليه وسلم – either in his honor or to support what is right. The (reality of) Karaamaat are established from the Book (of Allaah) and the Sunnah (of His Messenger صلى الله عليه وسلم) and the many incidents (reported and seen). But the question is: Who are the Auliyyaa'? The Auliyyaa' are those about whom Allaah تعالى mention in His saying:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ\*الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

**{No doubt! Verily, the Auliyyaa' of Allaah no fear shall come upon them nor shall they grieve - those who believed (in the Oneness of Allaah - Islaamic Monotheism), and used to fear Allaah much (by abstaining from evil deeds and sins and by doing righteous deeds).}** [Surah Yunus (10):62-63]

These are the Auliyyaa' in whom is gathered both Imaan (Faith) and Taqwaa (Fear of Allaah). The Auliyyaa' of Allaah are not those proclaim that they are His Auliyyaa', whereas they are His enemies, as it takes place in some of the countries where a person claims to be a Walee while he is a sinner, rebellious and disobedient; calling people to worship him and to follow him in everything; and he would claim that Allaah تعالى has permitted for him everything, even the things which are Haraam – Allaah has allowed him that because he has reached the objective. These are not the Auliyyaa' of Allaah, rather they are the enemies of Allaah (the Auliyyaa' of shaitaan).

The Walee of Allaah is a Believer who fears Allaah as has been mentioned in the Aayah which has preceded. The author then mentioned the Aayaat and the Ahaadeeth proving the incidents (of the Karaamaat which took place in the past) as well as the difference between the signs that were given to the Prophet صلى الله عليه وسلم and the Karaamaat of the Walee and the deception and magic of the enemy (of Allaah).

The difference between them is that the Signs given to the Prophet صلى الله عليه وسلم were extraordinary events which Allaah تعالى performed through the hands of the Prophet صلى الله عليه وسلم, as a support for him and as an affirmation for him. Example of `Eesaa عليه السلام bringing the dead back to life. `Eesaa ibn Maryam عليه السلام gave live to the dead, but rather brought them out of their grave after they were buried as Allaah تعالى said:

﴿وَإِذْ تَخْرِجُ الْمَوْتَى بِإِذْنِي﴾

**{And when you brought forth the dead by My Permission}** [Surah al-Maaidah (5): 110]



He عليه السلام would stand at the grave and would call the one inside it and he would come out of his grave alive. And he عليه السلام would heal those born blind and lepers; create a figure of a bird out of clay, meaning he would create something which resembled a bird and would then breathe into it and it would become a bird by the permission of Allaah. These are all from the Signs of Allaah. Therefore, the Signs (miracles) of the Prophets are extraordinary matters which Allaah تعالى performs through them.

As for the Karaamaat of the Auliya, it is (also) extraordinary matters but it is not (performed) by the Prophets but rather by the one who follows the Prophets. Like how it happened for Maryam عليها السلام:

﴿فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا  
فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا وَهَزِي إِلَيْكِ بِجِذْعِ النَّخْلَةِ  
تَسَاقُطُ عَلَيْكَ رَطْبًا جَنِيًّا﴾

{And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you; "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."} [Surah Maryam (19):23-25]

These are from the Signs of Allaah, in honor of Maryam, a woman in labor beneath a date-palm tree shaking the trunk; and shaking the trunk is not easy. Shaking the top of the date-palm might be easy, but definitely not the trunk and the way the dates were made to reach her; these are all from the Signs of Allaah. Moreover, the way she conceived and childbirth are all from the Signs of Allaah عز وجل as Karaamah for her as Allaah تعالى said:

﴿وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ﴾

{and We made her and her son ['Iesa (Jesus)] a sign for Al-'Alamin (the mankind and jinns)} [Surah al-Anbiyaa' (21):91]

As for the third at whose hands Allaah تعالى shows these extraordinary events are the magicians and the sorcerers - those who use the help of Jinns. Allaah تعالى allows these events at their hands as a fitnah (trial) for them, and fitnah through them (i.e. they become fitnah for others). There are among people one who would perform these unusual things, but he is not Walee so that we may call it Karaamaat; and for sure we know that he is not a prophet because there is no prophet after Prophet Muhammad صلى الله عليه وسلم. So then this is from the Shayaateen's deception.

Fourthly: the extraordinary events which Allaah تعالى سبحانه shows at the hands of the liars, manifesting his lies as what has been mentioned about Musailimah the liar, who emerged from al-Yamaamah and

who claimed to be a prophet, that a group of people came to him saying: we have a well whose water sank low and not much of it is left. They asked him to come with them to this well so that he may bless this well; as the Prophet صلى الله عليه وسلم used to do when people would come to him complaining about the shortage of water so the Prophet صلى الله عليه وسلم stretched out his hand and the water started flowing out from his fingers. So these people came to “Musailimah the liar” and he went along with them to the well. It is said that he took (some water into his mouth) and spat into the well with the water. And when he spat in it, whatever water was there in the well sank down even further – whereas they were expecting the water to increase. Allaah عز وجل showed them a sign about the lies in his claim (for prophethood). This is no doubt that what happened is an extraordinary event. One does not expect to pour water in to the well which already had some water to sink even further. This is not the norm, but Allaah تعالى did that as a sign of humiliation for Musailimah.

These are the four Signs: the Sign of Prophethood; the Karaamah of a Walee; the deception (magic) of the magicians; and the humiliation of the liars – all of these events are extraordinary, but they all differ depending upon the person through whose hands Allaah تعالى performs these events.

**The Shaikh رحمه الله said (6/60):**

And based upon this Aayah, Shaikh Ibn al-Islaam Ibn Taymiyyah رحمه الله said that whoever is a pious Believer is a Walee of Allaah. And Allaah تعالى said about these Auliyyaa’ that:

﴿لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

**{no fear shall come upon them nor shall they grieve}**

Meaning: no fear shall overcome them from the affairs that they are going to face (in the Hereafter), nor shall they grieve of the affairs that has preceded from them (i.e. they will have assurance and hope). This is because they had already realized the meaning of the live of this world; so they did righteous deeds and believed in Allaah and feared Him. Thus they became His Auliyyaa’. He تعالى then said:

﴿لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

**{For them are glad tidings, in the life of the present world, and in the Hereafter}**

They will have two glad tidings, one in this world and the other in the Hereafter. The glad tidings in this world are of many types, from them is righteous dream seen by the person himself or shown to others about him. The righteous dreams which a person will see in his sleep that is concerning him or which a righteous person will see concerning him, like being given the glad tiding of the Jannah or someone else sees him to be from the people of paradise or something similar or that something good is going to happen for him. Anyways, most importantly, the Prophet صلى الله عليه وسلم said that a good

dream which a believer sees is a glad tiding for him. Due to this a person will increase more in doing righteous deeds and will become happy because of it and it will be become dearer for him. All this proves that he is from the Auliya' of Allaah.

The Prophet صلى الله عليه وسلم said:

من سرته حسنته، وساءته سيئته فذلك المؤمن

**“Whoever rejoices with his good deeds and grieves over his evil deeds, then that is the believer among you.”** [Sunan Tirmidhee (2165) and graded as **“Saheeh”** by Shaikh Ibn al-Albaanee]

So if you see within yourself that your chest expands with obedience and constricts with sins, then this is a glad tiding for you, that you are from the believing slaves of Allaah and from His pious Auliya'. That is why the Prophet صلى الله عليه وسلم said:

وجعلت قرّة عيني في الصلاة

**“and coolness (comfort) of my eyes has been provided in prayer”** [Sunan al-Nasaa'ee (3939, 3940) and graded as **“Saheeh”** by Shaikh Ibn al-Albaanee]

And from it (the sign) is also that the good people will praise him, and will love him, and will mention him with goodness. So if you see that the good people loving you and praising you with goodness, then this is a glad tiding for you that the good people like you. But as for the bad people, then neither their praise nor their criticism matters, because they have no stability for themselves and nor does Allaah accept their testimony. But as for good people, if you see them praising you and that they mention you with goodness and try to get closer to you, then know that this is a glad tiding from Allaah for you.

And from the glad tidings in the life of this world is what a slave (of Allaah) is given from the glad tidings when he is parting from this world, when the angels descend upon him:

﴿ألا تخافوا ولا تحزنوا وأبشروا بالجنة التي كنتم توعدون نحن أولياؤكم في الحياة الدنيا وفي الآخرة ولكم فيها ما تشتهي أنفسكم ولكم فيها ما تدعون نزلاً من غفور رحيم﴾

**{“Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for; an entertainment from (Allaah), the Oft-Forgiving, Most Merciful.”}** [Surah Fussilat (41): 30-32]

And from the glad tidings is also when a person receives the glad tidings at his death. It is said to his soul: come out O good one who was in the body of a good one, come out to the mercy of Allaah and His pleasure; this will make it pleased and satisfied.

From it is also is the glad tidings in the grave. When a person will be asked about his Lord, his religion and his Prophet and he will reply correctly – a call will be made from the heavens that my slave has spoken the truth, so spread out for him from the Jannah, and make him dressed up from (the cloth of) the Jannah and open for him the door (window) of the Jannah.

And from it are also the glad tidings on the Day of Resurrection, the angels will say to them:

﴿هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ﴾

**{“This is your Day which you were promised.”}** [Surah al-Anbiyaa’ (21): 103]

And

﴿وَأَبَشِّرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ﴾

**{But receive the glad tidings of Paradise which you have been promised!}** [Surah Fussilat (41): 30]

Anyhow the important thing is that for the Auliyyaa’ of Allaah there is glad tidings in this world and in the Hereafter. We ask Allaah that He تعالى makes us and you from them.

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## 46. Etiquette: Cursing

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (6/191-192):

**The Shaikh رحمه الله said:**

**al-La`n** (Curse: اللعن) means: expelling and driving away from the Mercy of Allaah. So when a person says: "O Allaah! Curse so-and-so", by it you mean that Allaah تعالى drives away and expels someone from His mercy; and Allaah's refuge is sought.

Cursing a particular/specific person is from the major sins; meaning: It is not permissible to curse a particular person by saying: "O Allaah curse so-and-so", or saying: "Allaah's curse be on you" or something similar, even if he is a kaafir and he is alive, it is not permissible for you to curse him. This is because the Prophet صلى الله عليه وسلم, due to what took place, said: **"O Allaah! Curse so-and-so, O Allaah! Curse so-and-so"** i.e. he صلى الله عليه وسلم was naming individuals, so Allaah تعالى said: **{Not for you (O Muhammad صلى الله عليه وسلم) is the decision (it is for Allaah Alone); whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimoon (polytheists, disobedients, and wrong-doers, etc.).}** <sup>[1]</sup>

And there are among men, who would curse a particular person, especially if he was a kaafir, and this is not permissible. You do not know that Allaah might guide him, and how many people were staunch enemies of the Muslims and Islaam and then Allaah تعالى guided and they became one of the best believing slaves of Allaah.

**And on (6/202-204) the Shaikh رحمه الله said:**

But it is permissible to say: "O Allaah! Curse the oppressors", making it a general (statement) and not specifying a particular person – so this would include the oppressors as a whole. Moreover, it is affirmed on the authority of the Prophet صلى الله عليه وسلم that he cursed the Waasilah and the Mutawassilah (those women who create artificial space between the teeth of others to look beautiful and those who get it done on themselves) – this is for the women. So specifying a person and cursing him particularly is Haraam and not allowed, but as a general, then it is allowed.

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[1] Saheeh al-Bukhaaree (4069, 4559, 4560, 7346)

## 47. Stipulating the Marriage Contract

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (6/271-272):

**The Shaikh رحمه الله said:**

And from the contracts which are to be honored is the marriage contract which takes place between the spouses. (Both) the man and the woman can stipulate conditions, and the one who accepts the conditions should honor it. Example: (the woman) stipulates the condition that she will not live in with his family (her in-laws). So it is compulsory for him to honor it (as he has agreed to it in the contract). There are some women who do not want to live with their husband's family is troublesome, intrusive and gossipmongers. So she stipulates that's she won't live with his family. So it is binding upon him to honor this, because Allaah تعالى said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

**{O you who believe! Fulfill (your) obligations (contracts)}** [Surah al-Maaidah (5):1]

Or she stipulates that he does not force her out of her house. Example: She takes care of the children from her previous husband, and this man comes along and marries her and she stipulates that he does not remove her from her home. So it is binding upon him to fulfill this condition and that he should not torment her (as an indirect way of forcing her). He should not say that I did not force her out of her house, while (on the otherhand) he (directly or indirectly forces her) making it miserable for her till she is fed up and tired (of all this). This is Haraam. Because Allaah تعالى says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

**{O you who believe! Fulfill (your) obligations (contracts)}** [Surah al-Maaidah (5):1]

Or she stipulates that he pays her a specific amount as her Mahar. Example: she says: (I'll marry you) on the condition that you pay me Ten Thousand (Riyals); (if he agrees) then it is binding upon him to honor (the contract) and he should not procrastinate it because he is under an obligation.

But if he or she stipulates an evil condition, then it should not be accepted. Example: a woman stipulates a condition that the man should divorce his first wife. This condition is unacceptable and he should not fulfill it because the Prophet صلى الله عليه وسلم said:

ولا تسأل المرأة طلاق أختها لتكتفى صحفتها

**“and a woman must not ask to have her sister divorced in order to deprive her of what belongs to her”** [Saheeh al-Bukhaaree (2140, 2723, 2727, 5152, 6600) and Saheeh Muslim (3274, 3275) and the wordings are his]

This stipulation is Haraam because it is aggression (and treachery) upon someone else. So this type of stipulation is invalid and should not be fulfilled, rather it should not be agreed upon in the first place because it is an evil stipulation.

But if the woman stipulates the condition that the man will not have another wife (while being married to her) and he agrees to it, then this stipulation is correct. This is because there is no wrongdoing on anyone else. This stipulation only prevents the husband from something over which he has a choice – and there is no problem with it. The husband is the one who is forfeiting his rights and there is no wrongdoing on others. So if she stipulates that he does not marry anyone else (while being married to her and he agrees to it), and if marries someone else, she has the right to annul the marriage (through proper means) – depending upon if she accepts it or refuses it (the second marriage) – because he has dishonored the condition (stipulated in the contract).

Anyhow, the most important thing is that Allaah تعالى commanded that all types of contracts (obligations) should be honored (unless they are Haraam in themselves), so he should fulfill them; and he should not betray it nor make an excuse (after agreeing to it) nor be deceptive.

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## 48. Some Voluntary acts are better than obligatory

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (3/529):

**The Shaikh رحمه الله said:**

The one who initiates the greeting of Salaam is better than the one who answers back, even though answering is obligatory while (initiating) it is voluntary. However, when an obligatory act is based upon this voluntary act, then the voluntary act is better than the obligatory one, because (here) obligatory act is based on a voluntary one.

This is one of those issues which became obscure to some of the scholars and they said: "For us, the voluntary act is better than an obligatory one."

Rather, there is a consensus that an obligatory act is better (than a voluntary one). For example: The two raka`aat of al-Fajr prayer is better than the two raka`aat prayer before it, because the Fajr prayer is obligatory whereas the two raka`aat before it is optional. Even though initiating the Salaam is a voluntary act but still it is better than answering it, because answering it is dependent on its initiation.

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## 49. Obedience leads to a healthy heart and stronger Imaan

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (3/532):

**The Shaikh رحمه الله commented on the Hadeeth:**

Narrated Anas ibn Maalik رضي الله عنه: When Allaah's Messenger صلى الله عليه وسلم ate food he licked his three fingers, and he صلى الله عليه وسلم said: **"When any one of you drops a mouthful he should remove anything filthy from it and then eat it, and should not leave it for the Satan. He also commanded us that we should wipe the dish saying: You do not know in what portion of your food the blessing lies."** [Saheeh Muslim (5049)]

There are two benefits about licking the finger after the food:

- a. The Shar'ee benefit: And it is to follow the example of the Prophet صلى الله عليه وسلم.
- b. The medical benefit: And it is the secretion which comes out after the meal which helps in digestion.

The health benefit (of this Hadeeth) should not be the main objective of the Believer. The most important concern for the Believer should be to obey the Prophet صلى الله عليه وسلم and to follow him; because this is the way towards a healthy heart. And whenever a person obeys the Prophet صلى الله عليه وسلم, his Imaan will grow stronger.

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## 50. Etiquette on killing harmful animals

From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (3/595-596):

**The Shaikh رحمه الله said:**

The scholars have a principle (in regards to animals):

ما آذى طبعاً قتل شرعاً

**That which has a nature to harm, is permissible to kill. <sup>[1]</sup>**

Meaning: That which by its nature is bound to cause damage, killing it is permissible. But that which by its nature is not harmful, but it has caused you harm in some way, you can kill it (too). But this last point (about killing non-harmful animals) has limitations.

If the ants cause damage to your house by digging up your house and spoiling it, you can kill them, even if though the killing of them has been prohibited. <sup>[2]</sup> So if it causes you harm, you can kill them. Similarly, anything other than them, which by its nature is not harmful, but you have been harmed by it, then killing it is allowed if there is no other way to remove the harm except by killing it.

For example: if you want to kill a rat, and its killing is preferred <sup>[3]</sup>, then you should kill it in a proper way. Kill it in a way that it dies instantly instead of making it to suffer. One of the ways some people make it suffer is by using (rat) glue (or something sticky) to which the rat gets stuck, and then they leave it to die of hunger and thirst. And this is not allowed.

If you use the glue (or something sticky), then make sure you keep monitoring the place (where you've set the trap), so that once you find something caught you kill it (immediately). But if you leave it the glue for two or three days (and do not monitor it), and the rat gets caught in it and it dies of thirst and hunger; it is feared that you might enter the fire due to that, because the Prophet صلى الله عليه وسلم said:

دخلت النار امرأة في هرة حبستها حتى ماتت لا هي أطعمتها ولا هي أرسلتها تأكل من خشاش الأرض

**"A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the insects of the earth" [4]**

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**[1]** More on this principle can be read from:

مجموع فتاوى ابن تيمية ( ٢٦ / ١١٨ ) عمدة القاري للعيني ( ١٤ / ٢٦٨ ) ( ١٠ / ١٨٣ ) فتح الباري ( ٤ / ٤٠ ) ( ٦ / ٣٥٨ ) الموافقات ( ١ / ١٣٦ ، ١٣٨ ) هداية الحيارى لابن القيم ( ص ٢١ )

[2] Ibn `Abbaas رضي الله عنهما said: **“The Messenger of Allaah صلى الله عليه وسلم forbade killing four kinds of animals: Ants, bees, hoopoes and shrikes.”** [Sunan Abu Dawood (5267) and Sunan Ibn Maajah (3224) and graded as **“Saheeh”** by Shaikh Ibn al-Albaanee]

[3] Narrated `Aaishah رضي الله عنها: The Prophet صلى الله عليه وسلم said: **“Five kinds of animals are mischief-doers and can be killed even in the Sanctuary (in Ihraam): They are the rat, the scorpion, the kite, the crow and the rabid dog.”** [Saheeh al-Bukhaaree (3314, 3315) and Saheeh Muslim (2078, 2080, 2082)]

[4] Musnad Ahmad (27418, 27233) and the wordings are his; also reported in Saheeh al-Bukhaaree (745, 2365, 3318, 3482) and Saheeh Muslim (1513, 1514, 4167, 4168, 4755, 4756, 4757).

## 51. Punishment for the one insults (reviles/swears/curses) the Prophet صلى الله عليه وسلم

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (3/609):

Narrated `Abdullaah Ibn Mas`ood رضي الله عنه: **As if I saw the Prophet صلى الله عليه وسلم talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying: "O Allaah! Forgive my nation, for they have no knowledge."** [Saheeh al-Bukhaaree (3477, 6929) and Saheeh Muslim (3353)]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

And this is from the tolerance of the Prophets and their patience when faced with harm at the hands of their own people. And how many Prophets were harmed by their own people?! Allaah تعالى says:

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأُوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا﴾

**{Verily, (many) Messengers were denied before you (O Muhammad صلى الله عليه وسلم), but with patience they bore the denial and persecution; till Our Help reached them}** [Surah al-An`aam (6): 34]

And this Prophet صلى الله عليه وسلم was beaten by his own people till his face bled, and he was saying:

اللهم اغفر لقومي فإنهم لا يعلمون

**"O Allaah! Forgive my nation, for they have no knowledge."**

And these people were Muslims, but they got into confrontation with their Prophet and they did this to him. So the Prophet prayed for their forgiveness. Had they been other than the Muslims, he would have prayed for their guidance and would have said instead: "O Allaah! Give guidance to my people". So what is apparent is that they were Muslims. And the Rights were his. It was up to him to forgive them and to forfeit his rights

And that is why the most correct saying in this is that the one who insults the Prophet صلى الله عليه وسلم and then repents, his repentance is to be accepted, but he should still be killed. But as for the one who insults Allaah تعالى and then repents, his repentance is to be accepted and he is not to be killed.

This does not mean that insulting the Prophet صلى الله عليه وسلم is a greater sin than insulting Allaah تعالى. Rather insulting Allaah تعالى is the greatest sin, but Allaah تعالى has informed us that He تعالى would let go

of His Rights for the one who repents to Him. So when a person repents (sincerely), we know that Allaah تعالى has pardoned him.

But as for the Prophet صلى الله عليه وسلم, he is dead. So if anyone insults him, he has violated his (the Prophet's) Rights. So if he repents, Allaah تعالى will accept his repentance and will forgive his Kufr which he did by insulting the Prophet صلى الله عليه وسلم; but the rights of the Messenger صلى الله عليه وسلم is still remaining, so he would be killed.

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## 52. Fortunetelling: and the categories of the people regarding it

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (4/84-85):

**The Shaikh رحمه الله said:**

A fortuneteller (soothsayer / astrologer / diviner / chiromancer / sibyl / oracle or whatever other names they are known by) is a person who speaks about the matters of the unseen which are going to take place in the future. So, when a person approaches him, he falls under one of these 3 categories:

1. The first type: He visits the fortuneteller to ask him (questions), but does not believe in him. As reported in Saheeh Muslim, the prayer of this type of person is not accepted for 40 days. [Saheeh Muslim (5540)]

**Note:** Let those beware who read horoscopes even just for the sake of reading, that they too might fall under this category.

2. The second type: The one who approaches the fortuneteller (or a "Wali" or a saint to that matter) to ask him and he believes in all what he says. This person is a Kaafir, as per the saying of the Prophet صلى الله عليه وسلم:

**"Anyone who visits a diviner and believes in what he says, has disbelieved in that which was revealed to Muhammad (صلى الله عليه وسلم)." [Sunan Ibn Maajah (639) and graded as "Saheeh" by Shaikh Ibn al-Albaanee]**

The reason which makes him a *Kaafir* is his believing in the fortuneteller and his belying the saying of Allaah تعالى:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

**{Say: None in the heavens and the earth knows the unseen (ghaib) except Allaah} [Surah al-Naml (27): 65]**

3. The third type: that the fortuneteller is asked so that his falsehood is exposed. So if the question is asked to test them (and expose them) then there is no problem in that.

The Prophet صلى الله عليه وسلم did test Ibn Sayyaad by asking him what he صلى الله عليه وسلم was thinking. He replied: al-Dukh meaning al-Dukhaan (smoke). The Prophet صلى الله عليه وسلم said to him: **"Ikhsa' (you**

**should be ashamed) for you cannot cross your limits”** [Saheeh al-Bukhaaree (1354, 3055, 6173, 6617) and Saheeh Muslim (2924, 2930)]

So if he is questioned in order to expose him and to reveal his lies to the people, then there is no problem in that. Rather it is praise worthy act, which is required to uproot the falsehood.

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## 53. Never will a difficulty dominate two ease

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From Tafseer al-Sa`dee:

“Truly with hardship comes ease; truly with hardship comes ease,” in this lies great tidings! Each time a person is best with hardship and difficulty, ease comes with it and accompanies it. If hardship entered the hole of a lizard, ease would enter with it and remove it! <sup>[1]</sup>

Allaah سبحانه وتعالى says:

**{Allaah will vouchsafe, after hardship, ease.}** [Surah al-Talaaq (65): 7]

The Prophet صلى الله عليه وسلم said:

و الفرج مع الكرب و إن مع العسر يسرا

**“Relief accompanies distress, and with hardship come ease.”** <sup>[2]</sup>

In these two verses the word hardship has been preceded by the definite article prefix thereby proving that it is one. The word ease has been left indefinite, thereby proving that it occurs repeatedly. Hence ‘one hardship will never overcome two eases.’ <sup>[3]</sup> Moreover, in its being given the definite article, the word hardship incorporates all manner of difficulties, and therefore this verse proves that no matter what the hardship, no matter how great, ease must follow.

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<sup>[1]</sup> This sentence is also reported as a statement of the Prophet صلى الله عليه وسلم but it is graded “Dha`eef” by Shaikh Ibn al-Albaanee in Dha`eef al-Jaami` (4820).

<sup>[2]</sup> al-Khateeb in al-Taareekh (10/287) and graded as “Saheeh” by Shaikh Ibn al-Albaanee in al-Saheehah (2382).

<sup>[3]</sup> This is a statement of ibn `Uyaynah as reported by Imam al-Bukhaaree in his Saheeh (6/172). It is also reported from `Umar رضي الله عنه in al-Muwatta (964) but with a broken chain. It is also the statement of `Abdullaah ibn Mas`ood by Ibn Jareer in his Tafseer (30/151). It is also reported as a statement of the Prophet صلى الله عليه وسلم by al-Haakim (2/528) but it is Dha`eef see al-Dha`eefah of al-Albaanee (4342).

From Shaikh Ibn al-`Uthaymeen’s commentary on Riyaadh al-Saaliheen (4/116-117):

The Shaikh رحمه الله said:



Ibn `Abaas رضي الله عنهما said: “Never will a difficulty dominate over two ease”, in the saying of Allaah تعالى in Surah al-Sharh (94): 5-6:

﴿فَإِنْ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

**{So verily, along with every hardship is relief; Verily, along with every hardship is relief}**

“Al-`Usr” (hardship) is mentioned twice and “al-Yusr” (ease) is mentioned twice; but in reality “Al-`Usr” is not mentioned except once, and “al-Yusr” is mentioned twice. Howcome?

The scholars have said: If a word which is repeated is prefixed with definite article (ال), then the word is counted as only one. And when it is repeated without the prefix of the definite article (ال), then it is counted as two.

The word “Al-`Usr” is repeated twice, but both times prefixed with definite article (ال); so the second word “Al-`Usr” is (pointing towards) the first one. Whereas the word “al-Yusr” is repeated twice but without the prefix (ال); so the second word “al-Yusr” is different from the first one.

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## 54. Respecting the scholars

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (3/231/233):

**The Shaikh رحمه الله said:**

The author – (Imaam al-Nawawee) رحمه الله – said: Chapter: “Respecting the scholars, and giving them preference over others, honoring their gatherings and to spreading their dignity” and whatever is related to that with a similar meaning.

The author رحمه الله meant by the scholars – the scholars of the *Sharee`ah* (of Islaam), those who are the inheritors of the Prophet صلى الله عليه وسلم. The scholars are the inheritors of the Prophets because the Prophets do not leave behind *Dirham* or *Deenaar*. The Prophet صلى الله عليه وسلم died leaving behind his daughter Faatimah and uncle al-`Abbaas, but they did not inherit anything from him; because the Prophets do not leave behind anything except *`Ilm*.

The *`Ilm* of Allaah's Legislation (*Sharee`ah*), so whosoever takes from it, has acquired abundantly from the inheritance.

Since from the rights of the Prophets is that they should be respected, exalted and honored; so whoever inherits from them have a share from that as well - that they too should be respected, exalted and honored. Hence the author رحمه الله made a separate chapter for this important issue; for this is verily a great and an important matter.

By respecting the scholars, the *Sharee`ah* is respected, because they are the ones who carry it; and by humiliating the scholars, the *Sharee`ah* is humiliated; because when the people disrespected and humiliated the scholars, they will also disrespect the *Sharee`ah* (the knowledge) which they carry. Then people will have no value for the scholars and it will happen that every person will belittle them which will lead for the *Sharee`ah* to be lost (or corrupted).

Similarly, it is incumbent that the rulers and those in authority be respected, honored and obeyed, as per the guidelines in the *Sharee`ah*, because if they are belittled in front of the people, and dishonored and their commands are disrespected, the security is lost and the country will be in chaos and the ruler will have no power or authority (to stop the turmoil).

These two types of people: the scholars and the rulers, when they are disrespected by the people, the *Sharee`ah* is corrupted, and the security is gone and the authority is lost, everyone will think that he is a scholar, and everyone will think that he is in authority. The *Sharee`ah* is lost, the security is lost. And that is why Allaah تعالى commanded that the ones in charge from the scholars and the rulers be obeyed.

He تعالى said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

**{O you who believe! Obey Allaah and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you who are in authority.} [Surah al-Nisaa' (4): 59]**

For example: When the scholars and the rulers are not respected, the people, when they hear a matter, will say: "This is easy, and such and such have said in oppose to that."

Or they would say: "This is easy, and he knows and we know", as was heard from some of the foolish ignorant. When it is said to them about an issue that this is the saying of Imaam Ahmad or the saying of Imaam Shafi'ee or the saying of Imaam Maalik or the saying of Imaam Abu Haneefah or the saying of Imaam Sufyaan or other than them of the scholars, they reply back: "They were men and we are men" (i.e. they had their opinion and we have ours). (These people should know) that there is a difference between the status (understanding) of those and between the understanding of them. Who are you, that your statement should collide (with theirs) - with your faulty understanding, lack of knowledge, and your falling short in your diligence – and you make yourself equal to those scholars رحمه الله?

So when the scholars are disrespected, everyone will end up saying: "I am a scholar", "I am more expert", "I have more understanding", "I am more knowledgeable", and "I am ocean with no shores" (i.e. I have abundant knowledge). Everyone will speak however they wish, and issue fatwa however they will. And because of this, which some of the foolish ones do, the Sharee`ah will be torn apart.

Similarly with the rulers; if it is said to someone: "The ruler has commanded such and such", he replies back: "he is not to be obeyed as he as violated this and violated that". I (al-`Uthaymeen) say: "If he (the ruler) has violated such and such, his sin is upon him. But you have been commanded to hear and obey, even if he drinks wine or other than that, as long as we do not see outright *Kufr* in him about which we have conclusive proof from Allaah. Until then, it is obligatory to obey them, even if they are evil doers, insolent and oppressors."

The Prophet صلى الله عليه وسلم said:

**"You should listen to the Ameer and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey."** [Saheeh Muslim (4554)]

And the Prophet صلى الله عليه وسلم also said to his companions about the rulers who do not fulfill their obligations:

**"Listen to them and obey them, for on them shall be their burden and on you shall be your burden."** [Saheeh Muslim (4552)]

As for your desire that the rulers be like Abu Bakr and `Umar and `Uthmaan and `Alee رضي الله عنهم اجمعين then this is not possible; for we should first be like the Sahaabah or similar to them, so that our leaders are like the Caliphs of the Companions.

But the youth, as we know today, many of them are negligent of the *Waaajibaa*t (obligatory acts), and many of them violate that which is *Haraam*; and still they want Allaah to provide them with a ruler like the Righteous Caliphs. This is a far off thinking. But rather, upon us is to hear and obey, even if they themselves were negligent, for their negligence will be upon them. Upon them is the burden of what they do, and upon us is the burden of what we do.

So, if the scholars and the rulers are not respected, the Deen and the Dunya, both are lost. We ask Allaah for our well being.

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**[Note]:** The scholars of *al-Haqq* have to be distinguished from that of *al-Baatil*. As the Prophet صلى الله عليه وسلم had prophesied that a time will come when the ignorant ones will pretend to be scholars.

Also, there is a difference between an *`Aalim* (a scholar) and a *Da`ee* (the caller towards Islaam). Every scholar is a caller towards Islaam, but not every caller is a scholar. And from what the Prophet صلى الله عليه وسلم said, verily there will be *Du`aat* (callers) towards Hell (as reported by al-Bukhaaree and Muslim from the Hadeeth of Hudhaifah رضي الله عنه).

## 55. On suicide bombing

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/221-223):

**The Shaikh رحمه الله said:**

It is allowed for a person to expose himself to danger if there is public interest for the Muslims (as a whole). This young boy indicated to the king on the way he could be killed and that was to take an arrow from his quiver and place it in the bow and say: "In the name of Allaah, the Lord of this young boy." <sup>[1]</sup>

Shaikh Ibn al-Islaam, Ibn Taymiyyah رحمه الله, said: "This is because it is Jihaad in the way of Allaah. A whole nation believed, while he did not lose a thing; because he died, and sooner or later everyone is going to die."

But as for what some of the people do by committing suicide, by carrying the explosives in the midst of the Kuffaar and then detonating it. This is the killing of the self (suicide), and Allaah's refuge is sought.

And whosoever kills himself will keep on hitting himself in the Hellfire, as has been mentioned in the Hadeeth. <sup>[2]</sup>

Moreover, this suicide is not in the best interest of Islaam, because if he kills himself and kills along with him 10 or 100 or 1000 people, Islaam does not benefit from that, nor does (this action make) the people to accept Islaam, in contrast to the incident of the young boy where a lot of people accepted Islaam. Everyone who was present in that plain had accepted Islaam. But as for killing 10 or 20 or 100 or 200 enemies, by this it is not intended to make the people accept Islaam, rather this action will make the enemies more adamant and entice them to attack and kill the Muslims even more severely, as what the Jews have been doing with the Palestinians. When anyone of the Palestinians kills himself with this explosives and kills along with him 6 or 7, they retaliate by killing 60 or more people. So this does not benefit the Muslims, neither is there any benefit for those who kill themselves with such explosives amongst their ranks.

That is why what you see some of these people doing is (nothing more than) suicide, and we see it as killing a soul without right, and it will be the reason for his entering the Fire, and Allaah's refuge is sought, and the one who does this will not be considered as martyr. But if anyone does this, interpreting it, thinking that it is allowed, we only hope that he will not be held sinful. But as for affirming martyrdom for him, then no, because he did not follow the way for martyrdom; but he might be delivered from the sin because it was an interpretation. And the one who does "Ijtihaad" and was wrong will (still) get a reward.

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<sup>[1]</sup> The complete narration is as follows:

Suhaib رضي الله عنه reported that Allaah's Messenger صلى الله عليه وسلم said: "There lived a king before you and he had a (court) magician. As he (the magician) grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic. He (the king) sent to him a young boy so that he should train him (in magic). And on his way (to the magician) he (the young boy) found a monk sitting there. He (the young boy) listened to his (the monk's) talk and was impressed by it. It became his habit that on his way to the magician he met the monk and sat there and he came to the magician (late). He (the magician) beat him because of delay. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: Members of my family had detained me. And when you feel afraid of your family you should say: The magician had detained me. It so happened that there came a huge beast (of prey) and it blocked the way of the people, and he (the young boy) said: I will come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: O Allaah, if the affair of the monk is dearer to You than the affair of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone towards it and killed it and the people began to move about (on the path freely). He (the young boy) then came to that monk and informed him and the monk said: son, today you are superior to me. Your affair has come to a stage where I find that you would be soon put to a trial, and in case you are put to a trial don't give my clue. That young boy began to treat the blind and those suffering from leprosy and he in fact began to cure people from (all kinds) of illness. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me all these things collected together here would be yours. He said: I myself do not cure anyone. It is Allaah Who cures and if you affirm faith in Allaah, I shall also supplicate Allaah to cure you. He affirmed his faith in Allaah and Allaah cured him and he came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight? He said: My Lord. Thereupon he said: It means that your Lord is One besides me. He said: My Lord and your Lord is Allaah, so he (the king) took hold of him and tormented him till he gave a clue of that boy. The young boy was thus summoned and the king said to him: O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things. Thereupon he said: I do not cure anyone; it is Allaah Who cures, and he (the king) took hold of him and began to torment him. So he gave a clue of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He (ordered) for a saw to be brought (and when it was done) he (the king) placed it in the middle of his head and tore it into parts till a part fell down. Then the courtier of the king was brought and it was said to him: Turn back from your religion. Arid he refused to do so, and the saw was placed in the midst of his head and it was torn till a part fell down. Then that young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtiers. And he 'said to them: Take him to such and such mountain; make him climb up that mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him (down the mountain). So they took him and made him climb up the mountain and he said: O Allaah, save me from them (in any way) You like and the mountain began to quake and they all fell down and that person came walking to the king. The king said to him: What has happened to your companions? He said: Allaah has saved me from them. He again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean (ask him to renounce) his religion, but if he does not renounce his religion throw him (into the water). So they took him and he said: O Allaah, save me from them and what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions? He said: Allaah has saved me from them, and

he said to the king: You cannot kill me until you do what I ask you to do. And he said: What is that? He said: You should gather people in a plain and hang me by the trunk (of a tree). Then take hold of an arrow from the quiver and say: In the name of Allaah, the Lord of the young boy; then shoot an arrow and if you do that then you would be able to kill me. So he (the king) called the people in an open plain and tied him (the boy) to the trunk of a tree, then he took hold of an arrow from his quiver and then placed the arrow in the bow and then said: In the name of Allaah, the Lord of the young boy; he then shot an arrow and it bit his temple. He (the boy) placed his hands upon the temple where the arrow had bit him and he died and the people said: We affirm our faith in the Lord of this young boy, we affirm our faith in the Lord of this young boy, we affirm our faith in the Lord of this young boy. The courtiers came to the king and it was said to him: Do you see that Allaah has actually done what you aimed at averting. They (the people) have affirmed their faith in the Lord. He (the king) commanded ditches to be dug at important points in the path. When these ditches were dug, and the fire was lit in them it was said (to the people): He who would not turn back from his (boy's) religion would be thrown in the fire or it would be said to them to jump in that. (The people courted death but did not renounce religion) till a woman came with her child and she felt hesitant in jumping into the fire and the child said to her: O mother, endure (this ordeal) for it is the Truth." [Saheeh Muslim (5331)]

[2] Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said: **"Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever."** [Saheeh al-Bukhaaree and Saheeh Muslim]

## 56. Guidelines while doing al-Istikhaarah

Guidelines while doing *al-Istikhaarah* <sup>[1]</sup>:

From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (4/162):

The scholars have differed if counseling should be sought first or *al-Istikhaarah* should be done first? The correct way is that one should proceed with *al-istikhaarah* first, according to the saying of the Prophet صلى الله عليه وسلم:

إذا هم أحدكم بالأمر فليصل ركعتين

**"If anyone of you intends to do something, he should offer a two-Rak`aat prayer" <sup>[2]</sup>**

So one should begin with *al-Istikhaarah*, and when you have repeated it three times and the matter is still not clear to you, you seek (people's) advice. So whatever you have been advised is what Allaah تعالى has chosen for you, so you should act upon it. <sup>[3]</sup>

And we said: "one should do *al-Istikhaarah* three times", this is because it was from the habit of the Prophet صلى الله عليه وسلم that when he would make a du`aa he would repeat it three times. And *al-Istikhaarah* is a du`aa; and it may happen that the matter is not clear for the person in the first time. It may be made clear in the first time (for some), or the second or the third, and if it is still not clear, then he should seek (people's) advice. <sup>[4]</sup>

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<sup>[1]</sup> *al-Istikhaarah* linguistically means: seeking the good in a thing. In Islaam it means: seeking Allaah's guidance in choosing the proper course of action in a thing which concerns you: either to travel or not, to marry a particular person or not, whether to go into partnership with someone or not, whether to purchase a house or a car etc.

<sup>[2]</sup> Narrated Jaabir bin `Abdullaah رضي الله عنهما: The Prophet صلى الله عليه وسلم used to teach us the way of doing *Istikhaarah*, in all matters as he taught us the Surahs of the Qur'aan. He صلى الله عليه وسلم said: **"If anyone of you thinks of doing any job he should offer a two Rakat prayer other than the compulsory ones and say (after the prayer):**

اللهم إني استخيرك بعلمك، واستقدرك بقدرتك وأسألك من فضلك العظيم فإنك تقدر ولا أقدر وتعلم ولا أعلم وأنت علام الغيوب اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري أو قال: عاجل أمري وآجله فاقدره لي ويسره لي ثم بارك لي فيه وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري أو قال: عاجل أمري وآجله فاصرفه عني واصرفني عنه واقدر لي الخير حيث كان ثم أرضني به



Allaahumma innee astakheeruka bi`ilmika, Wa astaqdiruka bi-qudratika, Wa as'alaka min fadhlika al-`azeem Fa-innaka taqdiru Walaa aqdiru, Wa ta`lamu Wala a`lamu, Wa anta `allaamu I-ghuyoob. Allaahumma, in kunta ta`lam anna hadha-l-amra Khairun lee fee deeni wa ma`aashee wa`aaqibati amri (or `aajili amri wa aajilihi) Faqdirhu lee wa yas-sirhu lee thumma baarik lee Feehi, Wa in kunta ta`lamu anna hadha-lamra shar-run lee fee deeni wa ma`aashi wa`aaqibati amri (or fi`aajili amri wa aajilihi) Fasrifhu annee was-rifnee anhu. Waqdir li al-khaira haithu kana Thumma ardinee bihi.

(O Allaah! I ask guidance from Your knowledge, and Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allaah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--then You ordain it for me and make it easy for me to get, and then bless me in it, and if You know that this job is harmful to me in my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--then keep it away from me and let me be away from it. And ordain for me whatever is good for me, and make me satisfied with it)." The Prophet صلى الله عليه وسلم added that then the person should name (mention) his need. [Saheeh al-Bukhaaree (1166, 6382, 7390)]

[3] Some of the scholars are of the opinion on doing *al-Istikhaarah* only once. Shaikh Ibn Baaz's رحمه الله position was that one should do *al-Istikhaarah* and then seek advice; and to repeat it if the matter is still unclear.

He رحمه الله said: "...this is the du`aa of *al-Istikhaarah*. So one should recite it while doing *al-Istikhaarah*; and then he should seek the advice from those whose advice is sought (i.e. those who are knowledgeable and experienced and from whom he expects goodness and those who love to do good to him) in the matters concerning marriage, travel, or partnership or other than that which concerns the person. This is the position regarding *al-Istikhaarah*, and it is a Sunnah; and the Sunnah along with it is that after doing *al-Istikhaarah* one should also seek advice from those whom he sees as capable of giving advice. So, if his breast is opened towards doing one of the two choices, he does that. And if he is still not clear, he should repeat *al-Istikhaarah* second or the third time. He should repeat till his chest is opened in choosing one of the two choices."

<http://www.alifta.net/fatawa/fatawaDetails.aspx?BookID=5&View=Page&PageNo=2&PageID=2520>

[4] Some guidelines regarding *al-Istikhaarah*:

a. A two Raka`ah prayer has to be made separately for doing *al-Istikhaarah*. It can be done with the *Sunan Rawaatib* (the 12 Sunnah prayers made throughout the day, 2 before Fajr, 2+2 before Dhuhr and 2 after it, 2 after Maghrib and 2 after `Ishaa'). It cannot be done with the obligatory prayer (example 2 Raka`aat of Fajr or the 4 of Dhuhr etc).

b. The two Raka`aat should not be offered at the times when it is forbidden to pray (i.e. after Fajr till the sunrises, at noon when the sun is directly above head or after `Asr till the sunsets.)

c. The du`aa' of *al-Istikhaarah* is to be made after making the Tasleem. One should begin the du`aa by praising Allaah and asking Allaah's Peace and Blessings for the Prophet صلى الله عليه وسلم.

d. One can/should raise his hands while doing du`aa *al-Istikhaarah*.

e. Seeing a good dream is not associated with *al-Istikhaarah*.

<http://www.alifta.net/fatawa/fatawaDetails.aspx?BookID=5&View=Page&PageNo=3&PageID=2522>

<http://www.alifta.net/Fatawa/FatawaDetails.aspx?lang=ar&IndexItemID=1625&SecItemHitID=1774&ind=2&Type=Index&View=Page&PageID=2516&PageNo=1&BookID=5&Title=DisplayIndexAlpha.aspx>

<http://www.alifta.net/Fatawa/FatawaDetails.aspx?lang=ar&IndexItemID=1625&SecItemHitID=1774&ind=2&Type=Index&View=Page&PageID=2512&PageNo=1&BookID=5&Title=DisplayIndexAlpha.aspx>

<http://www.alifta.net/Fatawa/FatawaDetails.aspx?lang=ar&IndexItemID=1625&SecItemHitID=1774&ind=2&Type=Index&View=Page&PageID=2511&PageNo=1&BookID=5&Title=DisplayIndexAlpha.aspx>

## 57. Which hand is to be preferred for wearing a wrist-watch

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (4/176-177):

**The Shaikh رحمه الله said:**

And know that when the wrist watches (first) appeared, the people began wearing it in the left hand, so that the right hand remains free and that the watch does not interfere with the person when he makes the movements with his right hand – as the right hand is used more than the left hand (beginning with the right hand, eating and drinking with the right hand etc). So since the movement of the right hand was more, the people used to wear it on the left hand as it would be easier for the right hand to move without the wrist watch interfering much.

And some people thought that it is preferable to wear the wrist watch on the right hand, basing their opinion that everything should begin with the right hand. But this thinking is not based on correct (judgment); because it is confirmed that the Prophet صلى الله عليه وسلم used to stamp\* (a letter) using his right hand and sometimes used to stamp it using the left hand. Perhaps he صلى الله عليه وسلم used to wear it on his left hand more, as it would be easy to remove the ring from his left hand using his right hand (and put a seal using his right hand). And the wrist watch is something closer to a ring. So in this, neither the right (hand) is given preference over the left, nor is the left (hand) is given preference over the right. This matter is wide (open). So if you wish you may wear it on the right hand; and if you wish you may wear it on the left hand. So whichever hand you wear it on, there is no problem in that.

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\*The stamp of the Prophet صلى الله عليه وسلم was a silver ring, which he صلى الله عليه وسلم would wear it in his finger and also used it as a stamp to put a seal on a letter.

Narrated Anas رضي الله عنه: **When the Prophet صلى الله عليه وسلم intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet صلى الله عليه وسلم got a silver ring--as if I were just looking at its glitter on his hand--and engraved on it the expression: "Muhammad, the Messenger of Allaah".** [Saheeh al-Bukhaaree]

## 58. Hunger and Nakedness

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (4/264):

Allaah تعالى says:

﴿إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ \* وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَىٰ﴾

**{Verily, you (O Aadam) have (a promise from Us) that (in Paradise) you will never be hungry therein nor naked \* And you (will) suffer not from thirst therein nor from the sun's heat} [Surah Taahaa (20): 118-119]**

**The Shaikh رحمه الله said:**

Some people got confused by these Verses, saying: "Why did not Allaah say: 'You will never be hungry therein nor thirsty; nor will you be naked therein nor will you suffer from the sun's heat'?"

But whoever comprehends the meaning, will realize the eloquence of the Qur'aan.

Allaah تعالى said:

**{that you will never be hungry therein nor naked}**

Hunger is like the internal nakedness (in man). So, when the stomach is devoid of food it is (abdominal) nakedness for it; **{nor naked}** (is in relation to) the apparent/external clothes.

**{And you (will) suffer not from thirst therein}**, this is the abdominal heat. **{nor from the sun's heat}** this is the external heat.

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## 59. The punishment of the magician

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (6/314):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

"The magician should be killed, irrespective of whether he repents or does not repent. This is because of the great harm he has done to the people and the intensity of his boldness (in defying the commands of Allaah) – and Allaah's refuge is sought. That is why it came in a Hadeeth: **"The punishment of a magician is a strike with the sword"** [1]"

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[1] Tirmidhee (1460). This is authentic as a statement of the Companion Jundub bin Ka`b رضي الله عنه and not as a statement of the Prophet صلى الله عليه وسلم. Al-Dha'eefah (1446).

## 60. The prohibition of procrastination by a rich person in fulfilling his obligation

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (6/302-305):

Allaah تعالى says:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾

**{Verily! Allaah commands that you should render back the trusts to those, to whom they are due}**  
[Surah al-Nisaa' (4): 58]

He تعالى also says:

﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فليؤدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ﴾

**{then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully)}**  
[Surah al-Baqarah (2): 283]

Narrated Abu Hurairah رضي الله عنه: the Prophet صلى الله عليه وسلم said:

مطل الغني ظلم، وإذا أتبع أحدكم على مليء فليتبع

**“Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree.”** [Saheeh al-Bukhaaree (2287, 2288, 2400) and Saheeh Muslim (4085)]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

The author (Imaam al-Nawawee رحمه الله) mentioned in his book: “Chapter: Prohibition of procrastination by a rich person”, i.e. in the rights that others have on him. The act of delaying unnecessarily is injustice. If a person has some rights over another person and he asks him for it, but this (other) person keeps delaying it (unnecessarily), then this is injustice, forbidden and transgression.

A form of this (oppression) is what some of the sponsors do with those under their sponsorship. They (the sponsors), and Allaah's refuge is sought, procrastinate (their dues) and harm them and do not give them (their rights). So one sees that this poor person – who has left his family and country behind in search for means of livelihood – waiting for four month, five months or even more, while the sponsor is procrastinating his dues. Allaah's refuge is sought, he (the sponsor) also threatens him that

if he complains (to the authorities), he will deport him. Do they not know that Allaah تعالى is above them and is Higher than them (in Might and Power) and (do they not fear) that He تعالى may appoint over them someone who will punish them severely (and put them in trials) even before they die. We ask Allaah for our wellbeing.

These (sponsored) are poor people and the Prophet صلى الله عليه وسلم said:

قال الله: {ثلاثة أنا خصمهم يوم القيامة: رجل أعطى بي ثم غدر، ورجل باع حرًا فأكل ثمنه، ورجل استأجر أجيرًا فاستوفى منه ولم يُعْطِهِ أَجْرَهُ}

**“Allaah تعالى said: {I will be against three persons on the Day of Resurrection: -1. One who makes a covenant in My Name, but he proves treacherous. -2. One who sells a free person (as a slave) and eats the price, -3. And one who employs a laborer and gets the full work done by him but does not pay him his wages.}”** [Saheeh al-Bukhaaree (2227, 2270) on the authority of Abu Hurairah رضي الله عنه]

Allaah will be against these people on the Day of Judgment. We seek Allaah’s refuge from their state of affairs; and their plotting (against those under their sponsorship) is oppression. Every hour, rather every moment that passes by in which they do not fulfill the rights of others only increases their distance from Allaah, and Allaah’s refuge is sought. (Do they not know) that oppression is darkness on the Day of Judgment. <sup>[1]</sup>

Then the author, as evidence, mentioned the saying of Allaah تعالى:

﴿إِنَ اللّٰهُ يَأْمُرُكُمْ أَن تَوْدُوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾

**{Verily! Allaah commands that you should render back the trusts to those, to whom they are due}** [Surah al-Nisaa’ (4): 58]

From the trust is (paying) the price (agreed). If a person sells you something and you still owe him some money from that transaction, then that is a trust upon you. You should repay it as soon as possible, and it is not allowed for you to delay the payment.

As further evidence, the author also mentioned the Hadeeth of Abu Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

**“Procrastination in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree.”**

In this Hadeeth the Prophet صلى الله عليه وسلم gathered between (the two acts): -1. being good in carrying out (an obligation) and -2. being good in following (what is required from us). As for being good in carrying out the obligation, the Prophet صلى الله عليه وسلم said: **“Procrastination in paying debts by a**

**wealthy man is injustice**", it implies the command that a person should be proactive in fulfilling the rights (of others) and that he should not delay it (unnecessarily), otherwise he is an oppressor.

There are many, who when approached to pay the price or the fare, will say: "(I will pay) tomorrow or a day after it" etc while he has the money with him to repay it back. But it is the Shaitaan who plays with him; and as if were he to hold on to that money, it would increase (his wealth); and as if it would automatically payoff the debt. It is a strange behavior from them, those who behave foolishly and who have gone astray from their religion. Do they think that by just delaying the payment they will be able to get rid of the rights that others have on them? Never! He has to pay the rights, whether he pays it today or after ten days or after twenty years, it is only Shaitaan playing with them (and deceiving them).

And in the saying of the Prophet صلى الله عليه وسلم: **"Procrastination in paying debts by a wealthy man is injustice"** is also evidence that procrastination by a poor person is not injustice, especially when the person has nothing (with which to pay-off the debt). So procrastination on his part is not injustice, rather in this case, the oppressor is the one who forces him to pay back. Therefore, if your companion is a poor person, then it is binding upon you to consider the situation (and wait), neither asking it from him nor forcing him (by complaining against him to the authorities) as per the saying of Allaah تعالى:

﴿وإن كان ذو عسرة فنظرة إلى ميسرة﴾

**{And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay}** [Surah al-Baqarah (2): 280]

So Allaah تعالى has made it binding that one should give time to the insolvent to repay. But there are many people who might have lend out to a person knowing that he is poor, but they will still demand it back, dealing with him harshly, and complaining to the authorities, imprisoning him for failing to repay back while knowing that he is incapable of it, this is also Haraam and transgression.

The judge, when he comes to know that this person is poor, should reprimand the lender and to deal with because he is the oppressor as Allaah تعالى commanded him to wait:

﴿وإن كان ذو عسرة فنظرة إلى ميسرة﴾

**{And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay}** [Surah al-Baqarah (2): 280]

And it is not allowed for the lender to say to the poor person: "Give me back my rights", while he knows that he is poor.

And his صلى الله عليه وسلم saying: **"So, if your debt is transferred from your debtor to a rich debtor, you should agree"**; example: Zaid owes Bakr 100 Riyals and `Umar owes Zaid 100 Riyals. So Zaid says to Bakr: "I am transferring my debt of 100 Riyals to `Umar and he will repay you back." Bakr cannot



refuse this because the Prophet صلى الله عليه وسلم said: **“So, if your debt is transferred from your debtor to a rich debtor, you should agree”**; except if the person whom it is being transferred to is poor, or someone who procrastinates, or some close relative of the lender from whom he cannot demand nor complain to the authorities etc. Whatever the situation, the important thing here is, if there is a preventive factor, then there is no problem in refusing to accept the transfer of debt, but if there is no preventive factors, then he has to obey the commands of the Prophet صلى الله عليه وسلم who instructed to accept the transfer, when he صلى الله عليه وسلم said: **“you should agree”**.

The scholars have differed: Is it something obligatory or is it something preferable? The Hanbalee scholars رحمه الله were of the opinion that it is obligatory and that the lender should agree if his loan is transferred to someone who is capable. But most of the scholars said that it is something preferred. Whichever opinion one follows, no doubt it is better that one accepts the transfer of his debt except when there are preventive factors involved. And Allaah is the One who grants success.

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[1] [Saheeh al-Bukhaaree (2447) on the authority of Ibn `Umar رضي الله عنهما and Saheeh Muslim (6471, 6472) on the authority of Jaabir ibn `Abdullaah and Ibn `Umar رضي الله عنهما that the Prophet صلى الله عليه وسلم said: <<same as above>>]

## 61. Installments: Tricks of the Trade

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While working on this article, a generous number of ideas arose for the title so my wife figured we'd humor you with them rather than let them go to waste!

**Beg Borrow or Steal: Dubious Transactions**

**Usury: A Capital Offense**

**Commerce or Coercion? Transactions in Islaam**

**Un-Installments**

**Deal With It: Transactions of Conscience**

**The Real Deal**

From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (6/335-337):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

There are many foolish people amongst us who take the issues regarding loan as something trivial. For example, a person might find a car which would suffice for his needs for the price 20,000 (Twenty Thousand) Riyals. But he would say (to himself): This (car) is not (good) enough for me. I will purchase a car for 80,000 (Eighty Thousand) Riyals on installments," or through a loan based on interest (Ribaa) as some of the people do. He would go to a car showroom, choose a car and will ask for the price. He then goes to a trader (businessman) and says to him: "Purchase the car and sell it to me." Allaah's refuge is sought, it is all a trick, a fraudulence, trying to deceive Allaah تعالى.

يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

**{They seek to deceive Allaah, but it is He Who deceives them}** [Surah al-Nisaa' (4): 142]

Meaning, the trader did not intend to buy the car, nor did he intend to help the borrower; his only intention is to increase (his wealth). If it is said to the trader: "Sell me the car at the same price which you purchased." He would reply: "What profit is there for me in it? I will only sell it with an increased price." And it is known about these people, that if the borrower refuses to purchase it, his name is registered on the black list so that he is not entertained a second time. This is coercion. How will they ever deceive Allaah?!

If a person goes to the bank (or a financial institute) and said to them: "Give me a loan of 100,000 (One Hundred Thousand) Riyals with interest." This is lesser (in degree) than the previous type of loan,

because deception is more severe than being straightforward. The deceiver incurs two sins – one for dealing in usury and the other for deception; whereas the straightforward person incurs only one sin – the sin of dealing in usury – accepting that it is a sin and perhaps he may repent from it because a person does not pursue a thing for long if he acknowledges that it is a sin. The problem is with the deceiver, who makes himself believe that it is Halaal and will continue with this action and repeat it. The Prophet صلى الله عليه وسلم said:

البر ما اطمأنت إليه النفس، واطمأن إليه القلب، والإثم ما حاك في النفس وتردد في الصدر،  
وإن أفتاك الناس وأفتوك

**“Righteousness is that which contents the soul and comforts the heart, and sin is that which causes doubts and perturbs the heart, even if people pronounce it lawful and give you verdicts on such matters again and again”** [Musnad Imaam Ahmad (17999, 18001, 18006) on the authority of Waasibah bin Ma`bad رضي الله عنه and graded as **“Hasan li ghairihee”** by Shaikh Ibn al-Albaanee in Saheeh al-Jami` al-Sagheer (948) and Saheeh al-Targheeb (1734). Also in Musnad Ahmad (17742) on the authority of Abu Tha`labah رضي الله عنه and graded as **“Saheeh”** by Shaikh Ibn al-Albaanee in Saheeh al-Jami` al-Sagheer (2881) and Saheeh al-Targheeb (1735)]

Don’t ask anyone, but consult your heart: did you sincerely intend to purchase the car (for yourself) or only at the request of the borrower so that you can directly sell it to him at a higher price? (Answer this sincerely) for the One who will ask you and hold you for account on the Day of Judgment is Allaah the Lord of the worlds, and He تعالى knows what is in your heart.

As for the issue of Tawarruq (a type of transaction), then the commodities are already in possession of the seller for this person and other than him (to purchase). If someone comes to him to purchase it in cash and he sells it to him for 50; and when someone comes to him to purchase it in installments and he sells it to him for 60 – then there is no problem with these type of transactions.

The point is that the person takes every type of precaution from the many different types of usurious dealings and transactions (direct or indirect); and he should stay away from it even if he does not find someone who will make the matter easy for him (i.e. give him a loan without interest).

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### Some guidelines regarding purchasing through installments:

1. Buying and selling in installments is allowed even if there is an increase in the price. Example: Cash price is 50, and purchasing in installments is 70.
2. Possession:
  - a. A person should not sell that which he does not own (and the buyer should make sure that he only purchases it from the person who already owns it).

Hakeem bin Hizaam رضي الله عنه asked: O Messenger of Allaah صلى الله عليه وسلم! A man comes to me and wants me to sell him something which is not in my possession. Should I buy it for him from the market? He صلى الله عليه وسلم replied: **“Do not sell what you do not possess.”** [Sunan Abu Dawood (3503), al-Tirmidhee (1232), Ibn Maajah (2187), al-Nasa’ee (4613) and graded as **“Saheeh”** by Shaikh Ibn al-Albaanee]

Narrated 'Amr b. Suh'aib: On the authority of his father said that his grandfather `Abdullaah bin `Amr رضي الله عنهما reported the Messenger of Allaah صلى الله عليه وسلم as saying: **“The proviso of a loan combined with a sale is not allowable, nor two conditions relating to one transaction, nor profit arising from something which is not in one’s charge, nor selling what is not in your possession.”** [Sunan Abu Dawood (3504) and graded as **“Hasan Saheeh”** by Shaikh Ibn al-Albaanee]

**b.** A person cannot buy a thing and then sell it on the spot. After purchasing the thing, the person should move to a different location before he can sell it.

Ibn `Umar رضي الله عنهما reported Allaah’s Messenger صلى الله عليه وسلم as saying: “He who bought foodgrain should not sell it until he had taken possession of it.” [Saheeh al-Bukhaaree (2126) and Saheeh Muslim (3648)]

Ibn `Umar رضي الله عنهما reported: **“We used to buy food grains during the lifetime of Allaah’s Messenger صلى الله عليه وسلم. He would then send to us one who commanded us to take them (the food grains) to a place other than the one where we had bought them before we sold it.”** [Saheeh Muslim (3645)]

Ibn `Umar رضي الله عنهما reported Allaah’s Messenger صلى الله عليه وسلم as saying: **“He who buys food grain should not sell that before taking possession of it.”** He (Ibn `Umar) said: **“We used to buy food grain from the caravans in bulk, but Allaah's Messenger صلى الله عليه وسلم forbade us to re-sell that until we had shifted it to some other place.”** [Saheeh Muslim (3646)]

Saalin ibn `Abdullaah ibn `Umar reported: “Ibn `Umar رضي الله عنهما said: **“I saw people being beaten during the lifetime of Allaah's Messenger صلى الله عليه وسلم in case they bought the foodgrain in bulk, and then sold them at that spot before taking it to their places.”** [Saheeh al-Bukhaaree (2137) and Saheeh Muslim (3650)]

Saalin ibn `Abdullaah ibn `Umar reported: **“Ibn `Umar رضي الله عنهما said that they were beaten during the lifetime of Allaah’s Messenger صلى الله عليه وسلم if they had bought food grains in bulk and then sold them in the spot without shifting them (to some other place).”** [Saheeh Muslim (3649)]

**Note:** This is one of the problems that arise when the person purchases a thing (car, a house etc.) in installments from a third party (a trader or a bank) instead of directly purchasing it from the dealers or the owners themselves. When dealing with some of these traders and almost all the banks and other financial institutes, a person gets into a contract in purchasing the thing from them which they do not own.

The second problem is that these types of transactions are Ribaa based. Since these third parties do not own the thing (example a car), they only lend money to the original buyer (mostly in the form of directly paying to the dealer). It does not matter, whether the borrower receives the loan in the form of cash from the bank (and then he buys the car) or when the bank directly pays the dealer – whichever form it is, the loan is in the name of the borrower. So whatever extra money they are getting back is Ribaa. It is money for money, and the commodity is only used as a cover up.

The Third problem is that the banks and the other financial institutes will be selling it to the borrower on the spot. After making the payment, the car is in the banks name. But instead of the bank moving the car to their warehouse, the borrower drives away with it from the showroom.

**3.** Once the amount is determined then it should not be changed later on. Example, the agreement was to complete the installments in 10 months. But the borrower is not able to complete it 10 months, so he asks credit for additional few months while agreeing to pay an additional amount over what was previously agreed in the contract. This is not allowed. The agreed amount should not change. If the borrower is not able to pay immediately, he should be allowed some time to repay the debtor without charging him extra.

**4.** It is forbidden to deal with two transactions in one contract.

Narrated `Abdullaah bin `Amr رضي الله عنهما that the Messenger of Allaah صلى الله عليه وسلم said: **“The proviso of a loan combined with a sale is not allowable** (i.e. it is not allowed to lend on the condition of a sale), **nor two conditions relating to one transaction, nor profit arising from something which is not in one’s charge, nor selling what is not in your possession.**” [Sunan Abu Dawood (3504), al-Tirmidhee (1234), al-Nasa’ee (4611, 4629, 4630) and graded as **“Hasan Saheeh”** by Shaikh Ibn al-Albaanee]

**Note:** The most common contract in buying a car through the banks is “rent-to-own” The Council of Senior Scholars has issued the following statement concerning it:

“The Council of Senior Scholars has studied the issue of rent-to-own schemes, and after discussing the matter, the majority of the Council thinks that this kind of transaction is not permissible in sharee’ah for the following reasons:

**First:** It is a combination of two transactions for one item and is not based on either of them; the two transactions come under two separate rulings and there is a contradiction between the terms of the two transactions.

When something is sold, the item and its benefits or usage must be transferred to the purchaser, so it is not valid for the seller to receive rent for it because it is the property of the purchaser. When something is rented, that means that the usage or benefits of the item (and not the item itself) are transferred to the renter.

Selling something implies that the purchaser both owns the item itself and enjoys usage of it, and if it is worn out or destroyed he bears the cost of that and the loss of both the item and its benefits; none of that falls upon the seller. But if something is rented, the owner who is renting it out bears the cost

of any loss or any wear or tear to the item or its benefits, unless the renter has transgressed the limits or shown negligence.

**Second:** The rental fees are calculated on a yearly or monthly basis in such a way that towards the end of the stated term, the value of the item is paid off, but the seller calls these payments "rental fees", so that the purchaser cannot not sell the item until he has paid the whole amount.

For example: If the value of the item in question is fifty thousand riyals and the monthly rent is usually one thousand riyals, he makes it two thousand. In fact this is part of the price until, towards the end of the term, the value of the item is paid. But if the purchaser is unable to make the final payment, for example, the item will be taken away from him on the grounds that it is something rented, and he will not be given back the money that he has paid on the grounds that he has made use of it.

It is obvious that this is wrongdoing and forcing people to borrow money to make the last payment.

**Third:** This kind of contract leads to the poor being careless about debts until many of them end up heavily in debt. It may even lead to bankruptcy for some of the lenders because of losses incurred because of loans to the poor.

The Council thinks that the two parties should look for a sound way, which is to sell the item and put its price in pledge (rahn) and to protect the seller's rights by letting him keep the contract document and ownership papers etc.

And Allaah is the Source of Strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions.

Members of the Council of Senior Scholars who signed this statement include the following:

Shaykh 'Abd al-'Azeez ibn 'Abd-Allaah Aal al-Shaykh  
Shaykh Saalih al-Lahaydaan  
Shaykh Saalih al-Fawzaan  
Shaykh Muhammad ibn Saalih al-'Uthaymeen  
Shaykh Bakr ibn 'Abdullaah Abu Zayd.

**5.** The people should not give in to their desires and force themselves in purchasing a thing which they cannot afford. A small car which can fulfill the needs is better than buying an expensive car on installments and getting into all sorts of trouble.

More on selling in installments:

<http://www.alifta.net/fatawa/fatawaDetails.aspx?View=Page&PageID=3620&PageNo=1&BookID=14>

More Fataawa on Sales and Installments can be accessed here:

<http://www.alifta.net/Fatawa/FatawaChapters.aspx?View=Tree&NodeID=3110&PageNo=1&BookID=14>

## 62. Who are the "Ulul-amr"?

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/254):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

Ulul-amr (those in authority) consists of the scholars and the rulers. The scholars are in charge of clarifying for us the religion of Allaah, whereas the rulers are in charge of implementing the Sharee`ah of Allaah. To implement the Sharee`ah, the scholars are in need of the rulers and the rulers are in need of the scholars. It is upon the rulers to return back to the scholars so that they clarify the Sharee`ah of Allaah to them. And it is upon the scholars to correctly advice the rulers and that they remind them of Allaah and that they instruct the rulers till they apply the Sharee`ah of Allaah among the slaves of Allaah عز وجل.

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## 63. Islaam is Islaam!

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/254):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

However, when a person thinks that referring back to the Book and the Sunnah will complicate the matter and make it difficult for the people and they will not be able to implement it – this type of thinking is bad and wrong. Some people think that the (laws of) Islaam which were (present) at the beginning of this Ummah are not suitable for the present times – and Allaah's refuge is sought from this. Do they not know that Islaam governs and is not governed over? And that Islaam doesn't change with the change in time or place or people? Islaam is Islaam! If we truly believe in Allaah and the Last Day, then we should refer back to the Book and the Sunnah.

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## 64. The Obligation of Covering the Face.

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (4/314-315):

Narrated Ibn `Umar رضي الله عنهما: The Messenger of Allaah صلى الله عليه وسلم said: **"Whoever arrogantly drags his garment, Allaah will not look at him on the Day of Judgment."** So Umm Salamah رضي الله عنها said: "What should the women do with the hem of their clothes?" He صلى الله عليه وسلم said: **"They should lower them a hand's span."** So she said: "Their feet will still be uncovered." He صلى الله عليه وسلم said: **"Then they should lower them a forearm's length and do not add to that."**

[Sunan al-Tirmidhee (1731), Sunan al-Nasaa'ee (5336) and graded as "Saheeh" by Shaikh Ibn al-Albaanee]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

As for the Hadeeth of Umm Salamah رضي الله عنها, then the Prophet صلى الله عليه وسلم permitted the women to lower the hem - meaning, the hem of their lower garments to a hand's span. So she said: "then their feet will still be exposed." So he صلى الله عليه وسلم said: **"Then they should lower them a forearm's length and not to add to that."**, because the feet of a woman are *`Awrāh* (that which should be concealed). So if her feet are exposed and are seen by the people, then that will be a source of temptation for the people. Therefore she should lower her clothes so that she can walk with her feet covered.

In this Hadeeth: there is evidence for the obligation of covering the face; because if the covering of the feet is obligatory – (knowing that) the temptations in seeing the feet is lower as compared to the face – then the (obligation of) covering of the face takes precedence. And it is not possible for the Sharee`ah – which was revealed by the One (Allaah), Who is All-Wise and Well-Acquainted (with all things) – to command the women to cover their feet and not to cover their face; for this is contradictory. Rather, this is like giving a ruling on a (secondary) issue while hiding the ruling about a thing more important than that – this is unimaginable (and not possible) in the Sharee`ah, which is justly balanced. Therefore, the opinion of those scholars is not correct, who say that it is obligatory (for the women) to cover the feet but not obligatory to cover the face and the eyes. The correct opinion with us – about which there is no doubt – is that it is not permissible for a woman to uncover her face except in front of her husband or her Mahaarim (those whom she cannot marry).

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## 65. How the magicians fell into prostration

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/337):

{They (the magicians) said: "O Moosaa (Moses)! Either you throw first or we be the first to throw?" \* (Moosaa) said: "Nay, throw you (first)!" Then behold! Their ropes and their sticks, by their magic, appeared to him as though they moved fast. \* So Moosaa conceived fear in himself. \* We (Allaah) said: "Fear not! Surely, you will have the upper hand." \* "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain." \* So, the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Moosaa (Moses)."} [Surah Taha (20): 65-70]

**The Shaikh رحمه الله said:**

Moosaa عليه السلام threw that which was in his right hand, and that was his staff. It was only one staff, and behold! It swallowed up straight away all the falsehoods which they showed. This stick devoured all the ropes and the sticks. Subhaan-Allaah al-`Adheem! One is only left in amazement: Where did it all go? The staff was not bigger that it can devour all this - but it was Allaah عز وجل who has power over all things – thus the ropes and the sticks were devoured.

And it is as if the magicians – who were the most knowledgeable people about magic - knew that what just happened with Moosaa عليه السلام and his stick is not magic, rather it is one of the Sign from Signs of Allaah عز وجل and they fell down in prostration.

Look at the word أُلْقِيَ ("Ulqiyyaa": to drop) as if this prostration came impulsively and unconsciously. Allaah تعالى did not say: **"They prostrated!"** Rather they fell into prostration. Due the extreme amazement of what they saw, they – impulsively, unconsciously and without a choice – prostrated, while believing in Allaah and His Messengers (Moosaa and Haaroon).

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## 66. This is how the Yaqeen of the Messengers is

We think that we are so independent that we feel like we'll manage everything and every situation on our own. But when things get out of hand, and we can't control the situation; that is when panic sets in. Know, that had we complete trust in Allaah تعالى from the beginning, we would be guided by Allaah عليه السلام out of our troubles. This is illustrated in the following story of Moosaa عليه السلام.

**{And We revealed to Moosaa, saying: "Depart by night with My servants, verily, you will be pursued. Then Fir'aun sent callers to (all) the cities, (saying): "Verily, these indeed are but a small band, and verily, they have done what has enraged us. But we are a host all assembled, amply forewarned." So, We (Allaah) expelled them from gardens and springs, treasures, and every kind of honorable place. Thus and We caused the Children of Israaeel to inherit them. So, they pursued them at sunrise. And when the two hosts saw each other, the companions of Moosaa said: "We are sure to be overtaken." (Moosaa) said: "NAY, VERILY WITH ME IS MY LORD. HE WILL GUIDE ME." Then We revealed to Moosaa (saying): "Strike the sea with your stick." And it parted, and each separate part became like huge mountain. Then We brought near the others to that place. And We saved Moosaa and all those with him. Then We drowned the others. Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful.}** [Surah al-Shu'raa (26): 52-68]

From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/338-339):

**Shaikh Muhammad Ibn Saalih al-`Uthaymeen رحمه الله said:**

And in the end (Fir'aun) gathered the people so that he can get rid of Moosaa عليه السلام. So Moosaa عليه السلام along with his people (the Banee Israa'eel) flew from him, in the direction as per the command of Allaah تعالى towards the Red Sea (al-Bahr al-Ahmar) and it is also known as "Bahr al-Qalzam" in the direction of the East, so that Egypt, the direction of the West, would be behind them.

So when they reached the sea, while Fir'aun with his huge army and strong legions, in pursuit of them and the sea in front of them, **{the companions of Moosaa said: "We are sure to be overtaken"}**. The sea is in front of us and Fir'aun and his army is behind us, so where is the refuge to flee?!

**{(Moosaa) said: "NAY, VERILY WITH ME IS MY LORD. HE WILL GUIDE ME."}**. Allaah تعالى send His blessings and peace upon Moosaa – for this is how the *Yaqeen* (Certainty) of the Messengers عليهم الصلاة is in critical and difficult situations. One would find with them the *Yaqeen* which would make a difficult situation – rather a situation which one thinks is impossible – into an easy one. **{“VERILY WITH ME IS MY LORD. HE WILL GUIDE ME.”}**. So when he عليه السلام related the matter towards Allaah سبحانه – Allaah تعالى revealed to him: **{Strike the sea with your stick}**. So he عليه السلام struck the sea with his stick, giving a single strike and the sea parted into twelve different paths, because the Banee Israa'eel were twelve tribes.

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## 67. When Imaan enters the heart

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/228):

**Shaikh Muhammad Ibn Saalih al-`Uthaymeen رحمه الله said:**

This is how when the *Imaan* (Faith) enters the heart and when the *Yaqeen* (Certainty) enters the heart, no *Fitnah* (trials/temptations) can harm it. For the magicians from the army of Fir'aun – they were, in the beginning of the day, Kaafir magicians; and by the end of the day, they were pious believers – challenging Fir'aun when Imaan entered their hearts. This was a devastating defeat for the Fir'aun, but even after that he did not stop his tyranny.

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## 68. Al-Sidq (Truthfulness)

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/289-292):

Allaah تعالى said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

**{O you who Believe! Fear Allaah, and be with those who are true (in words and deeds).}** [Surah al-Tawbah (9): 119]

He تعالى also said:

﴿وَالصَّادِقِينَ وَالصَّادِقَاتِ﴾

**{the truthful men and truthful women}** [Surah al-Ahzaab (33): 35]

He تعالى also said:

﴿فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ﴾

**{if they had been true to Allaah, it would have been better for them}** [Surah Muhammad (47): 21]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

The author (Imaam al-Nawawi رحمه الله) named the chapter: Honesty.

Honesty: The original meaning is: to comply with actual news (or event). And it is about the news/information that is being conveyed. So if one communicates news about something and this news is in accordance with the actual event then, it is said: "it is true". Example: (if it is Sunday) and the person says: Today is Sunday. Then this news is true because the day is Sunday. But if someone says it is Monday, then this news is false.

So if the news is in accordance with the actual incident then it is true; and when it opposes the incident then it is false. Truthfulness can be in speech as well as in actions.

Truthfulness in actions: It is when the internal (feeling) of a person is similar to his outer (reaction); so that if he does something, then it should be in accordance with what is in his heart.

Example: The show-off is not truthful, because he pretends in front of the people to be religious whereas he is not.

The Mushrik (the one who associates partners) with Allaah is not truthful, because he pretends to be upon Tawheed whereas he is not.

The hypocrite is not truthful because he pretends to have faith whereas he is not a believer.

The Muftadi` (the innovator in religion) is not truthful because he pretends to be following (the Sunnah of) the Prophet صلى الله عليه وسلم whereas he is not a follower.

The important thing (to understand) is that truthfulness is in accordance with the actual event, and it is one of the characteristics of the Believers. And its opposite is falsehood, and it is one of the characteristics of the hypocrites – and Allaah's refuge is sought.

The author then mentioned the verses in this regards:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

**{O you who Believe! Fear Allaah, and be with those who are true (in words and deeds).}** [Surah al-Tawbah (9): 119]

This verse was revealed after mentioning the story of the three (companion) who were left behind (i.e. judgment was delayed in their case), because they did not join the Tabook expedition and one of the three was Ka'b bin Maalik رضي الله عنه.

These three, when the Prophet صلى الله عليه وسلم returned from the Tabook expedition, these three did not join the expedition without any excuse. They informed the Prophet صلى الله عليه وسلم that they have no excuse (for not joining the expedition) so the Prophet صلى الله عليه وسلم left them (and did not give decision about their case).

The meaning of

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا﴾

**{And the three [who did not join the Tabook expedition (whom the Prophet صلى الله عليه وسلم)] left}** i.e. abandoned; their case was left undecided. When the Prophet صلى الله عليه وسلم came back from the Tabook expedition, the hypocrites came to him presenting their excuses and swearing by Allaah that they had a genuine excuse. So about them Allaah تعالى revealed these verses:

﴿سَيَحْلِفُونَ بِاللّٰهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ \* يَحْلِفُونَ لَكُمْ لَتَرْضَوْا عَنْهُمْ ۖ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾

{They will swear by Allaah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs [i.e. Najas (impure) because of their evil deeds], and Hell is their dwelling place, - a recompense for that which they used to earn. \* They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allaah is not pleased with the people who are al-Faasiqoon (rebellious, disobedient to Allaah).} [Surah al-Tawbah (9): 95-96]

But as for these three, they spoke the truth to the Prophet صلى الله عليه وسلم and informed him the truth that they remained behind without any genuine excuse.

So the Prophet صلى الله عليه وسلم left them (without deciding their case) for fifty nights {till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him.} [Surah al-Tawbah (9): 118]

Then Allaah تعالى revealed about accepting their repentance.

He تعالى thereafter said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

{O you who Believe! Fear Allaah, and be with those who are true (in words and deeds).} [Surah al-Tawbah (9): 119]

Allaah تعالى commanded the Believers, that they should fear Allaah and that they should be with the truthful and not with the liars.

And Allaah تعالى said:

﴿وَالصَّادِقِينَ وَالصَّادِقَاتِ﴾

{the truthful men and truthful women} [Surah al-Ahzaab (33): 35]

This is part of a long verse which Allaah تعالى mentioned in Surah al-Ahzaab and it begins with:

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

{Indeed, the Muslim men and Muslim women, the believing men and believing women...}

and includes

﴿وَالصَّادِقِينَ وَالصَّادِقَاتِ﴾

{the truthful men and truthful women}

till the saying of Allaah تعالى

﴿أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

{for them Allah has prepared forgiveness and a great reward} [Surah al-Ahzaab (33): 35]

Allaah تعالى mentioned the truthful men and truthful women with praise and mentioned the great reward that they will receive.

And the saying of Allaah تعالى:

﴿فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ﴾

{if they had been true to Allaah, it would have been better for them} [Surah Muhammad (47): 21] meaning: Had they been true with their actions to Allaah, it would have been better for them. But instead, they acted with falsehood with Allaah, they turned hypocrites, showing (with their actions) the opposite of that which was in their hearts. They (also) acted with falsehood with the Prophet صلى الله عليه وسلم, demonstrating that they were following him, but (in reality) they were opposing him. So had they been true to Allaah with their hearts, actions and speech it would have been better for them. But they acted with falsehood and it was bad for them.

And Allaah تعالى said:

﴿لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ﴾

{That Allaah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance} [Surah al-Ahzaab (33): 24]



In the saying of Allaah تعالى: **{That Allaah may reward the truthful for their truth}** is evidence that Truthfulness is a great thing for which there is a great reward from Allaah سبحانه وتعالى.

Therefore it is necessary that we should speak the truth and to be with the truthful and that we should be frank and that we should not hide the matter from others either through flattery or exaggeration.

Many people, when something (wrong) happens due to what they did and which they did not wanted to happen, will lie and say: "I did not do it."

Why?! Are you ashamed of the creation, while waging (war) against the Creator with your lies?! Speak the truth and let no one deter you from it. If you make yourself accustomed to speaking the truth, you will in the future rectify your affairs. But if you tell a lie, you become (the one) who hid (the truth) from the people and lied to them and you will keep on continuing in your error. But if you speak the truth you amend your (life) journey and your (rectify) your approach.

Therefore upon you is to stick to the truth whether it is for you or against you, till you become one of the truthful, about whom Allaah تعالى commanded you to be with:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

**{O you who Believe! Fear Allaah, and be with those who are true (in words and deeds).}** [Surah al-Tawbah (9): 119]

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## 69. Which is the more honorable action in prayer, the Qiyaam or the Sujood?

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (1/325):

Allaah تعالى said:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ \* الَّذِي يَرَاكَ حِينَ تَقُومُ \* وَتَقَلُّبِكَ فِي السَّاجِدِينَ﴾

{And put your trust in the All-Mighty, the Most Merciful \* Who sees you (O Muhammad) when you stand up (alone at night for Tahajjud prayers) \* And your movements among those who fall prostrate (along with you to Allaah in the five compulsory congregational prayers).} [Surah al-Shu'araa' (26): 217-219]

Shaikh Ibn al-`Uthaymeen رحمه الله said:

Al-Qiyaam (standing) in the prayer is more honorable than al-Sujood (prostration) due to His تعالى remembrance in it. Al-Sujood is honorable than al-Qiyaam due to its station.

How can al-Qiyaam be better than al-Sujood due to His تعالى remembrance? This is because the remembrance legislated in al-Qiyaam is the recitation of al-Qur'aan. And al-Qur'aan is the best speech (for it is the speech of Allaah, uncreated).

As for al-Sujood, then it is more honorable due to its state; because a person in Sujood is closer to his Lord عز وجل as has been confirmed from the Prophet صلى الله عليه وسلم:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ

**"A slave becomes nearest to his Lord when he is in prostration. So increase supplications while prostrating."** [Saheeh Muslim (1428)]

This is the reason why we have been instructed to make much du'aa during al-Sujood.

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## 70. The First Adhaan of Jumu`ah is from the legislated Sunnah of the Rightly Guided Caliph

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (5/26-28):

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

During the era of `Uthmaan bin `Affaan رضي الله عنه - when the number of people increased - he رضي الله عنه made the first Adhaan of Jumu`ah (Friday); which is before the second (and the actual) Adhaan that is made in the presence of the Imaam. So on Fridays there are two Adhaan. In Ramadhaan, the Prophet صلى الله عليه وسلم commanded Bilaal رضي الله عنه to call the Adhaan in the last part of the night when the time for Suhoor (pre-dawn meal) has approached and he صلى الله عليه وسلم said: **"Bilaal calls the Adhaan during the night to wake those who are sleeping and so that those who are praying Qiyam can return (i.e. finish their prayers). So eat and drink till the son of Umm Maktum announces Adhaan for he does not pronounce it till it is dawn."** [The origin of this Hadeeth is in the Saheehain]. So we have Fajr with the first Adhaan, and it is not there except for the purpose of informing that the time for Suhoor has approached.

Similarly, Jumu`ah has its first Adhaan, which is the Sunnah (tradition) of `Uthmaan رضي الله عنه and he is one of the Rightly Guided Caliphs, those whom we have been commanded to follow their Sunnah. Some of the pedants (narrow minded, concerned with minute details) – those who claim to be upon Salafiyyah, upon the Sunnah – say: "We do not accept the first Adhaan of Jumu`ah for it is a Bid`ah, which was not practiced during the time of the Prophet صلى الله عليه وسلم." This saying of theirs is a slander against the Prophet صلى الله عليه وسلم, and a slander against all the Rightly Guided Caliphs and slander against all the Companions رضي الله عنهم.

And these Masaakeen (poor people) (in their ignorance) reached to this limit and they do not know (what it is being implied from their speech). As for it being a slander against the Prophet صلى الله عليه وسلم, then this is because the Prophet صلى الله عليه وسلم said: **"Upon you is my Sunnah and the Sunnah of the Rightly Guided Caliphs who will come after me."** [Reported in the Sunan] And there is a consensus among the Muslims that `Uthmaan رضي الله عنه is one of the Rightly Guided Caliph. As for it being an insult against all the Rightly Guided Caliphs, then this is because of their slander against `Uthmaan رضي الله عنه who is among them. Insulting anyone of the Rightly Guided Caliph is like insulting all of them; similar to how disbelieving in one of the Messengers is like disbelieving in all of them.

As for it being a slander against all the Companions, then this is because the Companions did not oppose `Uthmaan رضي الله عنه regarding this. If it was a mistake, then they would have opposed him (and would have corrected him) as they did that with him in Minaa in Hajj when he prayed the prayers in complete form (instead of shortening them). But as for the first Adhaan of Jumu`ah, they did not oppose him. So are these opposing pedants better informed of the Sharee`ah of Allaah than the Companions رضي الله عنهم?

Nevertheless, the Prophet صلى الله عليه وسلم said the truth when he said: “The last part of this Ummah will curse the first part”\*, Allaah’s refuge is sought, for they have indeed slandered them.

\*[This Hadeeth is reported by Imaam al-Dhahabee in Siyar A`laam al-Nubalaa’ (4/31) and it is “Munkar” (a rejected narration). It was also reported by Ibn Katheer in Musnad al-Faarooq (2/691); Jaami` Bayaan al-`ilm wa Fadhlih (1026); al-Haithamee in Majma` (10/24) all of them are “Dha’eef” due to weak or unknown narrators in its chain.]

Therefore, the first Adhaan of Jumu`ah is a legislated one due to the Prophet صلى الله عليه وسلم referring to it (i.e. to follow the Sunnah of the Rightly Guided Caliphs) and it is the Sunnah of Ameer al-Mu`mineen `Uthmaan رضي الله عنه, and by the consensus of the Companions which is their silent approval towards it (and none of them is reported to have opposed in this regards). Hence, no one has any legal excuse (for not continuing the first Adhaan). Allaah cut (silence) the tongues of those who oppose the Rightly Guided Caliphs of this Ummah and the Companions.

A person might ask: “Why did not the Prophet صلى الله عليه وسلم legislate this, whereas the prayer for Jumu`ah was carried out during his time?”

The answer: The reason for this is that the people during the time of `Uthmaan رضي الله عنه had increased in number and the city expanded, so they felt the need for the Adhaan which would alert them and which would be before the main Adhaan – which is made just when the Imaam has arrived. Therefore it was from the wisdom that the first Adhaan be called out. And `Uthmaan رضي الله عنه made this on a foundation, and that is in accordance with what the Prophet صلى الله عليه وسلم commanded Bilaal to make the Adhaan in the last part of the night, not because the time of the prayer had come, but to wake up the people from their sleep and that those who are praying should finish their prayers, the purpose (for the first Adhaan for Fajr) is legislated and that is why there is no doubt about the first Adhaan for Jumu`ah being legislated. Therefore, the first Adhaan for Jumu`ah is from the legislated Sunnah of the Rightly Guided Caliphs and by the gesture of the leader of the Messengers, Muhammad صلى الله عليه وسلم, and by the consensus of the Companions who were present during this (era of `Uthmaan رضي الله عنه).

The (first) Adhaan in the last part of the night is legislated in the month of Ramadhaan according to the Sunnah of the Prophet صلى الله عليه وسلم to wake-up the sleeping and to bring back those who are praying. But is it legislated in other than Ramadhaan?

We say: In accordance with the Qiyaas (reasoning) of what `Uthmaan رضي الله عنه did, we see there is no harm in doing this.

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## 71. The Adhaan: its ruling and its virtues & the reward for the Mu`adhdhin

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (5/25-31):

### **Chapter: The Merits of Adhaan:**

Narrated Abu Hurairah رضي الله عنه: Allaah's Messenger صلى الله عليه وسلم said:

لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا

**"If the people knew what is the reward of making the call (for the prayer) and (of being in) the first row (in the prayer), and if they found no other way to get this privilege except by casting lots, they would certainly cast lots for it. If they knew the reward of the noon prayer, they would race for it, and if they knew the reward of the morning (i.e. Fajr) and 'Ishaa' prayers, they would present themselves for the prayer even if they had to crawl to reach there."** [Saheeh al-Bukhaaree (615, 652, 653, 654, 2689) and Saheeh Muslim (437)]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

The author (Imaam al-Nawawee) رحمه الله said in his book "Riyaadh al-Saaliheen": "Chapter: The Adhaan" meaning its merits and what has been mentioned regarding it. The Adhaan is the signpost and the call for the Salaah; i.e. the time for the Salaah has entered. The Adhaan is when the caller calls to inform the people that the time for Salaah has approached. (The time of the Adhaan differs when the days are longer or shorter. When the days are longer in summer, the Adhaan for the prayers are delayed, except for Fajr. And in the winter, the days get shorter so the Adhaan is rushed.) Whatever (the season is), the Adhaan is given only when the time for Salaah has approached; due to the saying of the Prophet صلى الله عليه وسلم:

وَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ

**"and when the stated time for the Salaah becomes due, then one of you should pronounce its call (i.e. the Adhan)"** [Saheeh al-Bukhaaree (628, 631, 685, 819, 4302, 6008, 7246) and Saheeh Muslim (674)]

The Adhaan - which is legislated - is for made calling for the five compulsory prayers and its obligation came in the second year of the Hijrah, after the Prophet صلى الله عليه وسلم migrated to Madeenah (from

Makkah). The Adhaan was legislated when the Companions were discussing on how to inform (the people) that the time for Salaah has come. Some of them said: We should light a big fire so that the people can know that the time for Salaah has approached. Others suggested that they should use a bell to announce the approaching of the time. The bell was the means by which the Christians used to call the people for their prayers. Some others said that they should blow the trumpet like the horns used by Jews. All this was disliked by the Prophet صلى الله عليه وسلم.

Then a man rushed to the Prophet صلى الله عليه وسلم from among the Sahaabah, and he was `Abdullaah Ibn Zaid رضي الله عنه. He saw in his dream a man carrying in his hand a bell. He (Zaid) said to him: Will you sell that (to me)? The man asked him: What are you planning to do with it? He (Zaid) said: So that I can use it to inform the people of the Salaah timings. The man said: Shall I not guide you that which is better than this. He said: Sure. The man recited to him the call of Adhaan and the Iqaamah. So next day when Zaid woke up he came to the Prophet صلى الله عليه وسلم and informed him of what he saw. The Prophet صلى الله عليه وسلم said: "This is a true dream." Then he صلى الله عليه وسلم taught it to Bilaal رضي الله عنه. So Bilaal called it out and what is now famously known as the Adhaan.

[**Translator's Note:** Shaikh Ibn al-`Uthaymeen رحمه الله then mentioned about the ruling of the first Adhaan for Jumu'ah of `Uthmaan رضي الله عنه; which was already posted under the previous topic.]

Another issue is regarding the statement in the Adhaan:

### الصلاة خير من النوم

As-Salaatu khairum-min an-naum

The Salaah is better than sleep

Some of the latter-day (scholars) were of the opinion that it should be said in the first Adhaan (that is given in the night), which precedes the (actual) Adhaan of Fajr. But they made a big mistake in their analogy, because the Prophet صلى الله عليه وسلم commanded Bilaal رضي الله عنه to say it in the Morning Prayer by saying: "When you give the first Adhaan for Fajr (meaning the actual Adhaan when the time has approached), then say: 'The Salaah is better than sleep.'"\*

[**Translator's Note:** The Hadeeth on the authority of Bilaal رضي الله عنه with these wordings is mentioned in Sunan Ibn Maajah (715) but it graded as "**Dha'eef**" by Shaikh Ibn al-Albaanee. What is authentic is the Hadeeth reported from Abu Mahdhoora رضي الله عنه that the Prophet صلى الله عليه وسلم taught him to say this in the Fajr prayer. [Sunan Abu Dawood (500) and graded as "**Saheeh**" by Shaikh Ibn al-Albaanee] Also it is authentically reported that Bilaal رضي الله عنه came to the Prophet صلى الله عليه وسلم to call him for the Fajr prayer, and was told: "He is sleeping." So he (Bilaal) said: "As-Salaatu khairum-min an-naum, As-Salaatu khairum-min an-naum" (The prayer is better than sleep, the prayer is better than sleep). These words were approved of (by the Prophet صلى الله عليه وسلم) in the Adhaan for the Fajr, and that is how it remained. [Sunan Ibn Maajah (716) and graded as "**Saheeh**" by Shaikh Ibn al-Albaanee]]

It is well known that the Adhaan for a (particular) prayer is not made except when the time for prayer has already entered due to the saying of the Prophet صلى الله عليه وسلم:

## وَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤْذِّنْ لَكُمْ أَحَدُكُمْ

**“and when the stated time for the Salaah becomes due, then one of you should pronounce its call (i.e. the Adhaan)”** [Already referenced above]

So he صلى الله عليه وسلم named it as “the first Adhaan” in comparison to the Iqaamah, because the Iqaamah is the second Adhaan. As the Prophet صلى الله عليه وسلم had said:

## بين كل أذانين صلاة

**“between each two Adhaans there is a prayer,”** (meaning, between every Adhaan and Iqaamah there is a prayer) [Saheeh al-Bukhaaree (624, 627) and Saheeh Muslim (838)]

And it is reported in the Saheeh Muslim, from the Hadeeth of `Aaishah رضي الله عنها that she said:

فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ وَجَاءَهُ الْمُؤَذِّنُ قَامَ فَرَكَعَ رُكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلْإِقَامَةِ

**“And when the Mu’adhdhin had finished the call (for the) Fajr prayer and he saw the dawn clearly and the Mu’adhdhin had come to him, he stood up and prayed two short rak’ahs. Then he lay down on his right side till the Mu’adhdhin came to him for Iqaamah.”** [Saheeh Muslim (736), it is also reported in Saheeh al-Bukhaaree with a slight different wordings (626, 994)]

This is clear that by “the first Adhaan for Fajr” it is meant the Adhaan which is called after the time has entered. As for the Adhaan which is given out in the last part of the night, then this is not for Fajr; but rather it is the Adhaan for waking up those who are sleeping and bring back those who are offering night prayers so that they can have their Suhoor if it was the month of Ramadhaan.

Giving the Adhaan is among the best deeds (a person can do), and it is better than leading the prayer; meaning: the reward of the Mu’adhdhin is greater than the reward for the Imaam. This is because the Mu’adhdhin proclaims loudly the Greatness of Allaah and the Tawheed of Allaah, and bears witness to the Messengership of the Messenger of Allaah and moreover, he calls the people to the prayer and success five times throughout the day and the night. But the Imaam does not do that. The Mu’adhdhin – no one hears his voice either the tress, stones or any other living creature – except that it will bear witness to him on the Day of Judgment. Therefore, the status of calling out the Adhaan is higher in the Sharee’ah than status of leading the prayers.

**Question:** So if someone says: If it is like this, then why did the Messenger صلى الله عليه وسلم not called out the Adhaan nor did the Righteous Khulafaa’?

**The scholars answered:** This is because the Prophet صلى الله عليه وسلم and the Righteous Khulafaa' were busy in dealing with the affairs of the people, since they were the leaders (and responsible) for taking care of the affairs of the Ummah. As for the Adhaan during the time of the Prophet صلى الله عليه وسلم, then it was not like the one in our time. Nowadays, if a person wants to call the Adhaan, then he does nothing more than to look at the watch to determine if the time for prayer has entered or not. But during the time of the Prophet صلى الله عليه وسلم, they had to keep track of the Sun and follow the shadows till they knew when the Sun has passed the zenith and they would also keep track till they knew that it has set. Then they also had to keep track of the twilight and then the Fajr. So this is subjected to great difficulty (if a person were to manage the affairs of the Ummah as well as keep track of prayer timings).

Therefore the Prophet صلى الله عليه وسلم and the Righteous Khulafaa' did not called the Adhaan, not because its status was lower than that of leading the prayer, but because they were busy with the responsibilities they had upon them. And the Prophet صلى الله عليه وسلم clearly mentioned the virtue of calling the Adhaan when he said:

**"If the people knew what the reward of making the call (for the prayer) is... and if they found no other way to get this privilege except by casting lots, they would certainly cast lots for it."**

Subhaan-Allaah! The meaning of this is that if the people knew about its virtues and reward, they would have casted lots to determine whose turn it was to give the Adhaan. But nowadays, people, unfortunately, do not like to give the Adhaan. If it is said to one of them: Give the Adhaan. He will respond back: You give the Adhaan. Therefore, if you are traveling, then you should try to be the Mu'adhdhin. But it is also known that a group has its Ameer (leader) either while traveling or on a trip. So if the Ameer appoints a person to give the Adhaan, then others should not step forward and give the Adhaan (while the Mu'adhdhin is present), because now a proper Mu'adhdhin has been appointed. Similarly, if the Ameer appoints someone as an Imaam to lead the prayer, then no one should step forward to lead the prayer in his presence. This is because the Prophet صلى الله عليه وسلم said:

وَلَا تَوُثِّنَنَّ الرَّجُلَ فِي أَهْلِهِ وَلَا فِي سُلْطَانِهِ وَلَا تَجْلِسَنَّ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلَّا أَنْ يَأْذَنَ لَكَ أَوْ يَأْذِنَهُ

**"No man must lead another in prayer in latter's house or where (the latter) has authority, or sit in his place of honor in his house, except that he gives you permission or with his permission."** [Saheeh Muslim (673)]

Allaah guide us all to that which is good and correct.

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## 72. The Hadeeth of al-Fitan: "Believers by Day, Kaafir by evening..."

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From Shaikh Ibn al-`Uthaymeen's commentary on Riyaadh al-Saaliheen (2/16-20):

Narrated Abu Hurairah رضي الله عليه وسلم: The Messenger of Allaah صلى الله عليه وسلم said:

بادروا بالأعمال فتناً كقطع الليل المظلم، يصبح الرجل مؤمناً ويمسي كافراً ويمسي مؤمناً  
ويصبح كافراً، يبيع دينه بعرض من الدنيا

**"Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a Believer in the morning and an unbeliever in the evening or he would be a Believer in the evening and an unbeliever in the morning, and would sell his faith for worldly goods."** [Saheeh Muslim (169)]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

The author (Imaam al-Nawawi رحمه الله) mentioned the Hadeeth of Abu Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said: **"Be prompt in doing good deeds"**, meaning be quick towards it; **"good deeds"**, meaning righteous actions. "Good deeds" are those which are built upon two foundations: Ikhlâas (Sincerity) for Allaah and following the Prophet صلى الله عليه وسلم; and this is the fulfillment of the Shahaadah: لا إله إلا الله، وأن محمد رسول الله (That there is no one worthy of being worshiped but Allaah and Muhammad is the Messenger of Allaah).

The actions which are not done out of sincerity are not considered as good. If the man gets up to pray but he intends with it to show-off, then his action will not be accepted even if he were to offer the prayer perfectly – by completing the conditions of prayer, its pillars and its obligatory acts and its optional acts – because he has mixed this deed with Shirk. Whoever associates someone or something with Allaah, Allaah does not accept his deed as has been mentioned in the authentic Hadeeth from Abu Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said:

قال الله تعالى: أنا أغنى الشركاء عن الشرك من عمل عملاً أشرك فيه معي غيري، تركته  
وشركه

**"Allaah تعالى said: {I am the One Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates (with Allaah).}"** [Saheeh Muslim (7666)]

Similarly: If a person does an act sincerely (for Allaah), but he comes with a Bid`ah which the Prophet صلى الله عليه وسلم did not legislate, his deed will not be accepted even if he was sincere even if he were to cry out of humility – it will not benefit him. This is because the Prophet صلى الله عليه وسلم described Bid`ah as misguidance: He صلى الله عليه وسلم said:

فإن كل محدثة بدعة، وكل بدعة ضلالة

**“...every newly-invented thing is an innovation and every innovation is going astray.”** [Sunan al-Nasaa’ee (1579) and the wordings are his. The second statement is also reported in Saheeh Muslim (1885), Sunan Abu Dawood (4607) and Ibn Maajah (44, 45, 47)]

He صلى الله عليه وسلم then said: **“(before you are overtaken) by Fitan (turbulence) which would be like a part of the dark night”**, he صلى الله عليه وسلم informed that there will be Fitan (sing. Fitnah – Trials) which would be like a part of the dark night – and we seek Allaah’s refuge. Meaning: it will be dark, pitch-black, where a person will not see in it any light – and Allaah’s refuge is sought – nor will a person know where he is going towards. He will be bewildered, not knowing where the exit is. I ask Allaah that He protects us all from the Fitan (trials).

Fitan can be caused due to doubts and misconceptions and then there are those which are caused due to desires.

The Fitan of doubts: It is every Fitnah (trial) based on ignorance. An example of this is that which happened with the people of Bid`ah who introduced in their Beliefs (`Aqeedah) that which was not from the Sharee`ah of Allaah; or the people of Bid`ah who introduced in their speech and actions which were not part of the Sharee`ah of Allaah. A man is put to trials through this – and Allaah’s refuge is sought – so he is led astray, away from the truth due to these misconceptions.

Another example is what takes place due to getting involved in doubtful matters. Matters which are clear for the one who has Faith with Certainty (and he avoids them altogether); but these matters are doubtful (and persist) in the heart of the misguided – and Allaah’s refuge is sought. So he (the misguided) deals in matters which are clearly Haraam (prohibited). But when there is a covering over the heart due to sins – and we ask Allaah for our well being – the matter becomes confusing for him. So (over time) his evil deeds become fair-seeming to him and he thinks that he is doing something good, as Allaah تعالى said:

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا \* الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ  
يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾

**{Say (O Muhammad صلى الله عليه وسلم): “Shall We tell you the greatest losers in respect of (their) deeds? \* Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!} [Surah al-Kahf (18): 103-104]**

So such are the losers and Allaah’s refuge is sought.

Similarly, the Fitnah are caused due to desires, meaning: a person may know that a thing is Haraam, but since his Nafs (Self) calls him towards it, he engages in these forbidden things, having no concern for the Prophet’s صلى الله عليه وسلم (statements). He knows that such and such an act is obligatory, but his Nafs (Self) calls him towards laziness, so he leaves off that obligatory act. These are the Fitnah of desires meaning the Fitnah of will.

And also from this Fitnah is, rather the most sever type, is the Fitnah of illegal sexual intercourse and homosexuality – and Allaah’s refuge is sought – for this is one of the most harmful Fitnah of this Ummah. The Prophet صلى الله عليه وسلم said:

مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ

**“After me I have not left any trial more severe to men than women.” [Saheeh al-Bukhaaree (5096) and Saheeh Muslim (6603, 6604)]**

And he صلى الله عليه وسلم also said:

وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ

**“So avoid the allurement of women: verily, the first trial for the people of Israa’eel was caused by women.” [Saheeh Muslim (6606)]**

And we have among us, and in our societies, those who call towards this vice – and Allaah’s refuge is sought – using twisted techniques and ways. Twisting in it the names (like using the terms Women’s rights, feminism etc.) which does not fulfill what they say, but rather it is a means for what they (these evil men) desire, uncovering the woman, making her come out of her house so that she mixes with men at their work, causing more evil and calamities. We ask Allaah تعالى that He turns their plot against them and make our rulers overpower them. So that they (the women) are prevented from (falling in the traps and) becoming the cause for evil and disruption in this land. We also ask Allaah تعالى that He provides our rulers with righteous ministers, who would guide them towards good and aid them in it.

The Fitnah of Banee Israa’eel was caused by women and indeed it is a great Fitnah. There are men, who are knitting ways so that they can shed the honor of the women. Placing their pictures (on magazines and posters), making dolls (with feminine features) inciting the desires, making people to look at them every time and every hour – and Allaah’s refuge is sought. But with Allaah’s Might, the Du`aa of the Muslims can overpower them, so that they are subdued, and made to take to their heels and that the women everywhere retain their honor, that which Allaah تعالى had given them.

The important thing is that the Prophet صلى الله عليه وسلم has warned us about these Fitan, which are like part of a dark night in which a person will be a Believer in the morning and by evening will become an unbeliever – and Allaah’s refuge is sought. In one day he will apostatize from Islaam, coming out of the religion. And he will be a Believer in the evening and by morning will become an unbeliever – we ask Allaah for our wellbeing. Why? Because: **“he would sell his faith for worldly goods”**. Don’t think that “worldly goods” only means wealth. Rather, every pleasurable thing is part of “worldly goods”, be it wealth or fame or power or women or other than them. Everything on this earth which is enjoyable is from “worldly goods”, as Allaah تعالى said:

﴿تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ﴾

**{Coveting the perishable goods of this life: with Allaah are profits and spoils abundant.}** [Surah al-Nisaa’ (4): 94]

Everything on earth is from “the perishable goods of this life”.

So these people will be Believers in the morning and by evening will become disbelievers or they would be Believers in the evening but by morning will become disbelievers - all of them selling their religion for the perishable goods of this life. We ask Allaah تعالى that He protects us and you from these Fitan. And O my brothers! Seek Allaah’s refuge from the Fitan all the time; and among the major Fitan are those which the Prophet صلى الله عليه وسلم commanded us to seek Allaah’s refuge from them when he said:

إذا تشهد أحدكم فليستعذ بالله من أربع، يقول: اللهم إني أعوذ بك من عذاب جهنم، ومن عذاب القبر، ومن فتنة المحيا والممات، ومن شر فتنة المسيح الدجال

**“When any one of you utters the (final) Tashahhud (in prayer) he must seek refuge with Allaah from four (trials) and saying: “O Allaah! I seek refuge with You from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Maseeh al-Dajjaal.”** [Saheeh Muslim (1217, 1219, 1220)]

We ask Allaah سبحانه وتعالى that He rewards us with firm footing in this worldly life and in the Hereafter.

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## 73. Prohibition of miserliness and covetousness

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Allaah تعالى said:

﴿وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ \* وَكَذَّبَ بِالْحُسْنَىٰ \* فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ \* وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ﴾

{But he who is greedy miser and thinks himself self-sufficient. And denies al-Husna; We will make smooth for him the path towards difficulty; And what will his wealth benefit him when he goes down (in destruction).} [Surah al-Lail (92): 8-11]

And He تعالى said:

﴿وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

{And whosoever is saved from his own covetousness, then they are the successful ones.} [Surah al-Taghaabun (64): 16]

From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (3/410-412):

**Shaikh رحمه الله said:**

The author (Imaam al-Nawawee) رحمه الله mentioned in his book, Riyaadh al-Saaliheen:

Chapter: Prohibition of al-Bukhl (البخل) and al-Shuh (الشح).

**Al-Bukhl (miserliness):** It is to not spend on that which is Waajib (compulsory) and where one is required to spend. (Examples: spending on parents, children, honoring the guests etc.)

**Al-Shuh (covetousness):** It is an envious greed to possess something which one does not have (especially the property of another person) and it is more severe than al-Bukhl.

Al-Shaheeh is a person who envies what others have and also prevents from spending that is with him. The Bakheel is a person who is reluctant to spend from the things which he has, on things which have been made compulsory upon him by Allaah to spend on, like Zakaah, acts of kindness and where one is required to spend generously.

Both – al-Bukhl and al-Shuh – are reprehended and blameworthy acts. Allaah تعالى disparages those who are stingy and encourage people to be stingy. And Allaah تعالى said:

﴿وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

**{And whosoever is saved from his own covetousness, then they are the successful ones.}** [Surah al-Taghaabun (64): 16]

Then the author رحمه الله used as evidence the two verses from the Book of Allaah:

The first verse: and it is regarding al-Bukhl, and it is the statement of Allaah تعالى:

﴿وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ \* وَكَذَّبَ بِالْحُسْنَىٰ \* فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ \* وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ﴾

**{But he who is greedy miser and thinks himself self-sufficient. And denies al-Husna; We will make smooth for him the path towards difficulty; And what will his wealth benefit him when he goes down (in destruction).}** [Surah al-Lail (92): 8-11]

These verses are in continuation of the verses which were before it, the saying of Allaah تعالى:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ \* وَصَدَّقَ بِالْحُسْنَىٰ \* فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ﴾

**{As for him who gives (in charity) and keeps his duty to Allaah and fears Him, and believes in Al-Husna, We will make smooth for him the path of ease (goodness).}** [Surah al-Lail (92): 5-7]

The person who believes in the truth (Islaam) and spends on that which has been made obligatory for him to share – from the knowledge and wealth – and he fears Allaah عز وجل, for such will be made smooth for him the path towards ease. Meaning, Allaah تعالى will ease (and guide) him towards the easy paths in this world and in the hereafter.

The Prophet صلى الله عليه وسلم replied to his Companions when he informed them:

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ، وَمَقْعَدُهُ مِنَ النَّارِ

**“There is none of you but has his place written for him in Paradise or in the Hell- Fire.”** They said: O Allaah's Messenger! Shall we depend (on this fact and give up work)? He صلى الله عليه وسلم said:

## اعْمَلُوا فَكُلُّهُ مُيسَّرٌ

“Carry on doing (good deeds), for everybody will find it easy to do (what will lead him to his destined place).” Then he صلى الله عليه وسلم recited: {As for him who gives (in charity) and keeps his duty to Allaah, and believes in the Best reward from Allaah (i.e. Allaah will compensate him for what he will spend in Allaah's way). So, We will make smooth for him the path of ease. But he who is a greedy miser....for him, the path for evil.} [Saheeh al-Bukhaaree (1362, 4945, 4946, 4947, 4948, 4949, 6217, 6605, 7552) and Saheeh Muslim (2647)]

So think within yourself, do you really belief in giving away and spending on that which has been made obligatory to spend on and out of fear of Allaah عز وجل. If so, then you will be the path of ease will be made smooth for you s; and the opposite for the opposite.

And from being a miser is what has been mentioned in the Hadeeth of the Prophet صلى الله عليه وسلم:

## الْبَخِيلُ الَّذِي مَنْ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ

“The stingy person is the one before whom I am mentioned, and he does not send Salaah upon me.” [Sunan al-Tirmidhee (3546) and graded as “Saheeh” by Shaikh Ibn al-Albaanee]

Peace and blessings of Allaah be upon him. This is being stingy at the time when the name of the Prophet صلى الله عليه وسلم is mentioned, through whom Allaah تعالى had guided the people. Being miser and not sending Salaah upon him, whereas he is the first and the foremost one to be prayed upon!

And His تعالى saying:

## ﴿وَاسْتَغْنَى﴾

{ and thinks himself self-sufficient}, meaning: he thinks that he is free from wants and believes that he is not in need of the Mercy of Allaah – and Allaah’s refuge is sought. So, he does not act on that which he has been commanded by Allaah.

## ﴿وَكَذَّبَ بِالْحُسْنَى﴾

{And denies al-Husna}, meaning: he denies the statement of truth, i.e. which has come in the Book of Allaah and the Sunnah of His Messenger صلى الله عليه وسلم.

## ﴿فَسَنِيْسِرُهُ لِّلْعُسْرَى﴾

**{We will make smooth for him the path towards difficulty}**, his affairs will be made difficult for him, which have been made easy for those fearing Allaah. He will find it difficult to be obedient (to the commands of Allaah), it will be heavy for him to be obedient, Salaah will become heavy to offer, giving Sadaqah will become heavy, fasting will become heavy, performing Hajj will become heavy, everything will become difficult for him.

﴿وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى﴾

**{And what will his wealth benefit him when he goes down (in destruction)}**, meaning: what benefit will his wealth be for him when he is going down the path of self destruction? The answer is: nothing will benefit him. This wealth, for which he became stingy, will not save or protect him from punishment of Allaah nor benefit him in any way.

As for the second Aayah which the author presented as evidence in regards to covetousness, the statement of Allaah تعالى:

﴿وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

**{And whosoever is saved from his own covetousness, then they are the successful ones.}**, meaning: whosoever Allaah تعالى shields from the covetousness of his own self, and he does not envies what other people have, then his is the successful one.

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## 74. The Salaah: the Garden of Worship

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (5/210):

**Shaikh Muhammad Ibn Saaleh al-`Uthaymeen رحمه الله said:**

The Salaah is a Garden from among the Gardens of Worship. The Garden in which there is beautiful combination (of a lot of good actions) - (recitation of the) Qur'aan, Remembrance (of Allaah), Du'aa (Supplication), Tasbeeh (Glorification of Allaah), Takbeer (exalting Allaah's Greatness) and Seeking Refuge (from evil and mischief).

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## 75. Disgrace is the retribution from Allaah for the one who insults the rulers

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (3/673):

Ziyaad bin Kusaib Al-`Adawi said: I was with Abu Bakrah رضي الله عنه near the Minbar (pulpit) of Ibn `Amir while he was giving a Khutbah (Friday sermon) wearing a fine garment. Abu Bilaal said: Look at our Ameer wearing clothes of wickedness! So Abu Bakrah said: Be quiet! I heard the Messenger of Allaah صلى الله عليه وسلم saying: **“Whoever insults Allaah’s ruler on the earth, Allaah will disgrace him.”** [Sunan al-Tirmidhee (2224) and graded as **“Saheeh”** by Shaikh Ibn al-Albaanee]

**Shaikh Ibn `al-`Uthaymeen رحمه الله said:**

Then the author (Imaam al-Nawawee) mentioned the last Hadeeth in this chapter: The Hadeeth of Abu Bakrah that the Prophet صلى الله عليه وسلم said:

من أهان السلطان أهانه الله

**“Whoever insults the ruler, Allaah will disgrace him.”**

Insulting the ruler can be in different forms:

- 1) Making fun of his orders: When the ruler orders something, the man says (sarcastically): “Look at what he is saying?”
- 2) When he does something: If a ruler does something which is not to his liking, he says: “Look at what he is doing?” He want to belittle the orders of the rulers for the people; because once he succeeds in belittling the orders of rulers, the people will also belittle it, so they will not follow what he orders nor will they avoid that which he disallows.

That is why, the one who insults the ruler – by spreading his shortcomings and mistakes among the people and dispraising him, criticizing him and defaming him – this can become the reason for Allaah عز وجل disgracing such a person. This is because if he insults the ruler by such ways, the people will turn against this person and disobey him, and then this will become the means by which Allaah تعالى will humiliate him.

So, if he is humiliated in this world, then he has received his share of punishment; but if he is not humiliated in this world, then he will be liable to be humiliated in the Hereafter – and Allaah’s refuge is sought from this. The speech of the Prophet صلى الله عليه وسلم is the truth:

## من أهان السلطان أهانه الله

**“Whoever insults the ruler, Allaah will disgrace him.”**

And whoever helps the ruler, Allaah will help him, because helping him is from goodness and righteousness. So if it becomes clear to the people what is obliged from them for the ruler, and they help him in obedience (to Allaah) and not in disobedience (to Allaah), then there is lot of good in it. The condition is that this cooperation should be based on piety, righteousness and goodness. We ask Allaah that He provides us and you with protection from that which angers His Countenance and guide us towards that which He loves and is pleased with.

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**And who is Allaah’s ruler on earth?**

Al-Mubaarakpuri commented:

**“Whoever insults Allaah’s ruler on the earth, Allaah will disgrace him.”** i.e. anyone who insults the one whom Allaah gave honor and made him to wear the cloak of rulership (i.e. gave him the position of ruler), Allaah will disgrace him.

And **“on the earth”**, in relation to the Allaah’s ruler is related with the saying of Allaah تعالى:

﴿إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ﴾

**{...indeed We have made you a successor upon the earth}** [Surah Saad (38): 26]

And referring to the ruler as **“Allaah’s ruler”** is an addition for honor, like saying the “House of Allaah”, “the she-camel of Allaah” (as mentioned in Surah Hood and Surah al-Shams).

[تحفة الأحوذى بشرح جامع الترمذى (٦/٣٩٤)]

## 76. Be gentle with your wives and benefit from them the way they are

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (3/116-118):

Abu Hurairah رضي الله عنه reported: the Messenger of Allaah صلى الله عليه وسلم said: **“Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward women”**. [Saheeh Al-Bukhaaree and Saheeh Muslim]

In another narration of Al-Bukhaaree and Muslim, the Messenger of Allaah صلى الله عليه وسلم said: **“A woman is like a rib, if you attempt to straighten it, you will break it; and if you benefit from her, you will do so while crookedness remains in her”**.

In another narration of Muslim, Messenger of Allaah صلى الله عليه وسلم said: **“Woman has been created from a rib and will in no way be straightened for you; so if you want to benefit from her, you will benefit from her while crookedness remains in her. If you attempt to straighten her, you will break her, and breaking her is divorcing her”**.

**Shaikh Ibn `al-`Uthaymeen رحمه الله said:**

The author (Imaam al-Nawawee) رحمه الله mentioned the Hadeeth of Abu Hurairah رضي الله عنه regarding the women that the Prophet صلى الله عليه وسلم said:

استوصوا بالنساء خيراً

Meaning: Take this advice from me which I am giving you (or accept this bequest from me which I am leaving for you) and that is to act kindly and gently with the women because the women are deficient in their intellect (or discernment) (as the testimony of two women is equal to the testimony of one man) and they are deficient in their faith (they do not pray or fast when they are in their period) and they are deficient in their reasoning and they are deficient in a lot of things; for they were created out of a rib.

Aadam عليه السلام was created without father and mother, rather he was created from dust and then it was said: {Be! And he was}. When Allaah تعالى planned to extend this creation, He created from him (Aadam) a wife; He created her from a crooked rib. She was created from (Aadam's) rib.

The crooked rib, if one wants to benefit from it, he has to benefit from it while the crookedness is still there. But he if tries to straighten it, he will break it. Similarly a woman, if a man wants to benefit from

her, then he should benefit from her while the crookedness (deficiencies) are still there; and as much as possible, he should be pleased with whatever transpires. But if he tries to straighten her, she will not be straightened and she cannot be straightened (or he can never straighten her). Even if she is upright in her religion, she still does not fulfill the obligations (i.e. prayer and fasting) at the times when it is decreed upon her (i.e. during her period), so how can she fulfill everything that her husband needs? (Meaning: if the pious woman cannot fulfill the rights of her Lord all the time, then how can the husband demand that she fulfills his rights all the time and every time?) No doubt, differences are bound to happen, and there will be shortcomings because of the (preordained) deficiencies within her.

She has deficiencies and shortcomings because of what has been decreed upon her - her natural disposition. So if the man tries to straighten her, he will break her, breaking her is divorcing her. The meaning (of the phrase) is: if you tried to straighten her for yourself as the way you like, then you will not be able to do so. (In trying to do so), one day you will get annoyed (angered and impatient) and you will end up divorcing her. Breaking her means divorcing her!

And in this, there is (great) advice from the Prophet صلى الله عليه وسلم to the men (on how to behave) with their wives. They should deal with them with (kindness and) forgiveness as much as possible, as Allaah تعالى said:

﴿خُذِ الْعَفْوَ﴾

{Show forgiveness...} meaning: pardoning and easy going is from the good manners.

﴿وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

{...enjoin what is good, and turn away from the foolish (i.e. don't punish them).} [Surah al-A`raaf (7): 199]

And it is not possible (for a man) to find a woman who is 100% safe and free from deficiencies and shortcomings or that she is able to please the husband all the time. But as the Prophet صلى الله عليه وسلم advised, one should benefit from her even though there is crookedness in her.

Also, if you hate one of her characteristics, you will be pleased with another\*. So, with patience encounter this (her shortcomings) with this (her merits). And Allaah تعالى said:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

**{And live with them honorably. If you dislike them, it may be that you dislike a thing and Allaah brings through it a great deal of good.} [Surah al-Nisaa' (4): 19].**

**\*Abu Hurairah رضي الله عنه reported Allaah's Messenger صلى الله عليه وسلم as saying: "A believing man should not hate a believing woman (i.e. his wife); if he dislikes one of her characteristics, he will be pleased with another." [Saheeh Muslim (3469)]**

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## 77. Do not treat your wives like slaves

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (3/118-119):

There are men who, out of no reason, annoy their wives, treat them like captives, do not fulfill their rights, yet they want the wives to be submissive and obedient and expect the marriage to be successful.

In the Hadeeth of `Abdullaah bin Zam`ah رضي الله عنه he mentioned: Then (in the sermon) the Prophet صلى الله عليه وسلم made mention of women and said: **“There is amongst you who beats (flogs) his wife as if she was a slave, and then he sleeps with her at the end of the day.”** [Saheeh al-Bukhaaree (4942) and Saheeh Muslim (6837)]

**Shaikh Ibn `al-`Uthaymeen رحمه الله said:**

The Prophet صلى الله عليه وسلم gave a sermon and `Abdullaah ibn Zam`ah was among those who heard it. Among the things which the Prophet صلى الله عليه وسلم mentioned was:

“There is amongst you who flogs (beats) his wife as if she was a slave, and then he sleeps with her at the end of the day.”

Meaning: he flogs (or beats) her as if there is no relationship between the two of them and as if she is a subjugated captive (and who is there only to fulfill his desires). This is not an appropriate behavior because the relationship between the man with his wife is a special bond which should be based upon love, affinity and away from immorality – either of statements or actions.

But as for his flogging her like a slave and then at the end of the day he wants to sleep with her – how can he sleep with her at the end of the day and enjoy her and fulfill his desires while he has beaten her like a slave?! This is an inharmonious behavior. That is why the Prophet صلى الله عليه وسلم admonished against such behavior, for such things should not be part of a man’s attitude (towards his wife). And the Prophet صلى الله عليه وسلم spoke the truth, for such behavior does not befit a sane person let alone a Believer.

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## 78. Etiquette of sitting

From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (4/345-347):

**Chapter:** On the permission to lie on one's back and put one leg across the other when one's private parts are not exposed, and the permission to sit cross-legged and sitting with one's legs drawn up

**820** - Narrated `Abbaad bin Tameem that his uncle said: **"I saw Allaah's Messenger صلى الله عليه وسلم lying flat (on his back) in the mosque with one leg on the other."** [Saheeh al-Bukhaaree (475, 6287) and Saheeh Muslim (5239)]

**821** - Jaabir bin Samurah رضي الله عنه said: **"When the Prophet صلى الله عليه وسلم prayed the Fajr (dawn) prayer, he used to sit crossed-legged where he had prayed till the sun had come well up."** [Sunan Abu Dawood (4850) and graded as **"Saheeh"** by Shaikh Ibn al-Albaanee]

**822** - Narrated Ibn `Umar رضي الله عنهما: **"I saw Allaah's Messenger صلى الله عليه وسلم in the courtyard of the Ka'bah in the Ihtibaa' posture like this (i.e. with the thighs against the stomach and the arms round the legs)."** [Saheeh al-Bukhaaree (6272)]

**823** - Narrated Qaylah bint Makhramah رضي الله عنها: **"I saw the Prophet صلى الله عليه وسلم sitting in Qurfusaa' posture (with his arms round his legs), and when I saw him in such a state of humble guise I trembled with fear due to the awe (he showed in that posture)."** [Sunan Abu Dawood (4847) and graded as **"Hasan li ghairihee"** by Shaikh Ibn al-Albaanee in al-Saheehah (5/157)]

**824** - Ash-Shareed bin Suwaid رضي الله عنه reported: **"The Messenger of Allaah صلى الله عليه وسلم passed by me when I was sitting with my left hand behind my back and leaning on my palm." On seeing me in this posture he صلى الله عليه وسلم said: "Do you sit like those upon whom the Wrath of Allaah has descended?"** [Sunan Abu Dawood (4848) and graded as **"Saheeh"** by Shaikh Ibn al-Albaanee in Jilbaab al-Mar'ah (1/196-197) and the Hadeeth of Ibn `Umar is additional support for this Hadeeth:

Naafi` said: Ibn `Umar رضي الله عنهما saw a man resting on his left hand while he was sitting during prayer. Ibn `Umar said to him: **"Do not sit in this manner, because this is the manner in which those who are punished sit."** [Sunan Abu Dawood (994) and graded as **"Hasan"** by Shaikh Ibn al-Albaanee and in Musnad Ahmad (5972) it is reported in Marfoo` form]]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

This is the chapter which al-Nawawee رحمه الله mentioned in continuation to (the previous chapter of) "sleeping on the back", and it has already been discussed that the best position for someone to sleep in is by lying on the right hand side. And it has already been discussed that sleeping on the belly is not allowed except if there is a genuine reason; and as for sleeping on the back then there is no problem with it, provided that the person is sure that his private parts won't be exposed. If he fears that his private parts will be exposed because were he to raise anyone of his legs, his lower garment would



fallback and he is not wearing the undergarments, then he should not lay on his back. But if he is sure that his private parts won't be exposed then there is no problem in that. As for sleeping by lying on the left side, then there is no problem with that either. There is no problem if one sleeps on his back or on his left side, but sleeping on the right side is better (and preferred), but as for sleeping on the belly, then one should not do so except for a (genuine) reason.

As for all the sitting postures, then there is no problem with them. A person may sit with the legs crossed and there is no problem with that, he may in Qurfusaa' position, i.e. sitting with his thighs (against his stomach) and his hands going around the two shins, there is also no problem in that because the Prophet صلى الله عليه وسلم used to sit in this position.

No sitting position is disliked except that which the Prophet صلى الله عليه وسلم warned against, because that is the sitting position of those on whom the wrath of Allaah has descended (i.e. the Jews), i.e. one sits with his left hand behind his back, with his palm placed on the earth and he reclines on it. This is the sitting position which the Prophet صلى الله عليه وسلم pointed out that it is the position of those on whom the wrath of Allaah descended. But as for placing both the hands simultaneously behind the back and reclining on them, then there is no problem with that; or if he places the right hand behind the back, there is no problem with that. The problem is with placing the left hand behind the back with the palm placed on the earth and reclining on it, this is the position which the Prophet صلى الله عليه وسلم pointed out as being the sitting position of those on whom the wrath of Allaah has descended.

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## 79. Forgetting the Qur'aan (importance of revision)

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1. Importance of revising knowledge
2. What forgetting the Qur'aan means and the rulings pertaining to it
3. Reasons for forgetting and its cure
4. Weak Hadeeth

**1002** - Narrated Abu Musa رضي الله عنه: the Prophet صلى الله عليه وسلم said: **"Keep refreshing your knowledge of the Qur'aan, for, by Him in Whose Hand my life is, Qur'aan runs away (is forgotten) faster than camels that are released from their tying ropes."** [Saheeh al-Bukhaaree (5033) and Saheeh Muslim (1727)]

**1003** - `Abdullaah ibn `Umar رضي الله عنهما reported Allaah's Messenger صلى الله عليه وسلم as saying: **"The example of a man who has memorized the Qur'aan is like that of a hobbled camel. If he remained vigilant, he would be able to retain it (with him), and if he loosened the hobbled camel it would escape."** [Saheeh Muslim (1722)]

**[More Ahaadeeth:** The Messenger of Allaah صلى الله عليه وسلم also said: **"When one who had committed the Qur'aan to memory gets up (for night prayer) and recites it night and day, it remains fresh in his mind, but if he does not get up (for prayer and thus does not recite it) he forgets it."** [Saheeh Muslim 1723]

Narrated `Abdullaah رضي الله عنه: The Prophet صلى الله عليه وسلم said: **"It is a bad thing that some of you say, 'I have forgotten such-and-such verse of the Qur'aan,' for indeed, he has been caused (by Allaah) to forget it. So you must keep on reciting the Qur'aan because it escapes from the hearts of men faster than camel do."** [Saheeh al-Bukhaaree (5032, 5039) and Saheeh Muslim (1724)]

`Abdullaah رضي الله عنه is reported to have said: Keep refreshing your knowledge of the sacred books (or always renew your knowledge of these sacred books) and sometimes he would mention the Qur'aan for it is more apt to escape from men's minds than animals which are hobbled, and the Messenger of Allaah صلى الله عليه وسلم said: **"None of you should say: I forgot such and such a verse, but he has been made to forget."** [Saheeh Muslim (1725)]

Ibn Mas'ood رضي الله عنه reported Allaah's Messenger صلى الله عليه وسلم as saying: **"Wretched is the man who says: I forgot such and such a Surah, or I forgot such and such a verse, but he has been made to forget."** [Saheeh Muslim (1726)]

### 1. IMPORTANCE OF REVISING YOUR KNOWLEDGE

Al-Haafidh ibn `Abdil-Barr رحمه الله said: **"In this Hadeeth is a proof that whosoever does not revise his knowledge will lose it, whoever he may be because their knowledge at that time was the Qur'aan and nothing else, and if the Qur'aan which has been made easy to remember is lost without revision, then what about other types of knowledge?! And the best type of knowledge is that of which its foundation is perfected and its branches are memorized, and that which leads to Allaah and that which pleases Him."**

[Hilyatu Taalibil `ilm (The Etiquette of Seeking Knowledge) Shaykh Bakr Aboo Zayd p.65]

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## 2. WHAT FORGETTING THE QUR'AAN MEANS AND THE RULINGS PERTAINING TO IT

Forgetting the Qur'aan means:

- 1) Forgetting from the memory and not remembering it anymore;
- 2) and it also means: not acting upon the instructions mentioned in it.

The following are the explanations given by Shaikh Ibn Baaz and Shaikh Ibn al-`Uthaymeen رحمه الله:

**In his Sharh of Riyaadh al-Saaliheen, Shaikh Ibn al-`Uthaymeen رحمه الله said:**

The author (Imaam al-Nawawee رحمه الله) mentioned in his book Riyaadh al-Saaliheen:

**Chapter:** The Command to keep on reciting the Qur'aan and being careful not to allow oneself to forget it.

Meaning: If Allaah تعالى bestows upon you the favor to memorize the Qur'aan, then you should keep refreshing your knowledge because the Prophet صلى الله عليه وسلم gave the similitude of the Qur'aan as being like a camel which is tied. So if a person keeps refreshing it the knowledge of the Qur'aan, then he will keep it, but if he relaxes the grip, it will run away and will be lost. This is what the Prophet صلى الله عليه وسلم pointed out in the Hadeeth of Abu Moosaa al-Ash`aree رضي الله عنه when he said:

تعاهدوا هذا القرآن فوالذي نفسي محمد بيده هو أشد تفلتا من الإبل في عقلها

**"Keep refreshing your knowledge of the Qur'aan, for, by Him in Whose Hand my life is, Qur'aan runs away (is forgotten) faster than camels that are released from their tying ropes."** [Bukhaaree 5033, Muslim 1727]

Therefore it is necessary for one to take out time to recite the Qur'aan daily. For example, one daily recites one Juzz so he is able to complete the recitation of the whole Qur'aan in a month; or he recites two Juzz daily so he is able to complete it in fifteen days; or three Juzz daily so that he can complete it every ten days or nine day or he can complete it every three days, he keeps reciting so that he does not forget it.

And there are (many) Ahaadeeth which warn - the one who is negligent - against forgetting the Qur'aan. But as for the one who forgot in accordance with the natural (tendency of man and not out of negligence), then this does not harm him. But the one who became negligent and heedless about it, after Allaah تعالى had bestowed upon him the favor to memorize the Qur'aan, then it is feared for him the punishment. So you, O my brother! If Allaah تعالى favors you with (the memorization of) the Qur'aan, then keep on reciting it repeatedly, and also implement its teachings because when one acts upon some instructions, then it helps in memorizing and retaining it (in memory).

This is why some of the scholars have confined knowledge with acting upon it (i.e. knowledge should be accompanied with actions). For verily, acting upon the knowledge (you have) will (help you) retain it (in memory). So if a person does so, then he will remember it and will not forget it, but if he is negligent, he will lose it. And the one who is reciting the Qur'aan should recite it with contemplation and slowly and it is not allowed for him to rush, speeding so fast that some of the letters are dropped. If he drops some of the letters, then he has changed the Speech of Allaah and displaced it from its right place. A speed in which the words are not dropped then there is no problem in that. And Allaah is the One who grants success.

#### [Sharh Riyaadh al-Saaliheen (4/657-658)]

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#### A suggestion about reducing the syllabus of the Qur'aan

**Q:** Your Eminence Shaykh `Abdul-`Azeez ibn `Abdullaah ibn Baaz,

As-salaamu `alaykum warahmatullaahi wabarakaatuh

We submit to your Eminence a suggestion about reducing the amount of Qur'aan to be memorized in Umm al-Qura University. This does not mean that we dislike memorizing the Qur'aan; but there are two reasons for this suggestion:

**First**, it was reported on the authority of Abu Moosaa رضي الله عنه that the Prophet صلى الله عليه وسلم said: **"Keep refreshing your knowledge of the Qur'aan, for I swear by Him in Whose Hand is the life of Muhammad that it is more liable to escape (be forgotten) than camels which are hobbled."** (Agreed upon by al-Bukhaaree and Muslim) The greater the amount to be memorized, the easier the student will forget it due to the hard conditions of life that make him review only part of the syllabus. In fact, a Muslim is keen to save himself from the punishment that Allaah assigned to those who memorize Aayaats (Qur'aanic verse) and forget them.

**Second**, Muslims are burdened with troubles of life and its immense expenses, and to memorize the Qur'aan they need peace of mind that can hardly be found with these troubles and expenses. Therefore, we would like your Eminence to help your students and fulfill their desire to reduce the amount of the Qur'aan required to be memorized to two Juz' (a 30th of the Qur'aan) and replace the last two hours with the subject of Usul-ul-Fiqh (principles of Islamic jurisprudence) or Sirah (the Prophet). May Allaah reward you with the best!

We implore Allaah to protect you and bless your lifetime.

**Answer:** Wa `alaykum As-salaamu warahmatullaahi wabarakaatuh:

We appreciate your concern about the Book of Allaah, but we do not agree with you on your suggestion. We wish that plans of the University are good and blessed and that they bring good results - In shaa-Allaah (if Allaah wills).

The punishment you mentioned is not assigned to a person who forgets the Aayaats; rather, it is assigned to a person **who no longer applies or acts upon the Qur'aan**. Every Muslim may forget some parts of the Qur'aan that he memorized, even the Prophet صلى الله عليه وسلم. In some Ahaadeeth, the Prophet صلى الله عليه وسلم said: **"May Allaah show mercy to so and so; he has reminded me of such and such a verse which I had forgotten."** [1] He صلى الله عليه وسلم also said: **"I am a human being like you and liable to forget like you."** The Prophet صلى الله عليه وسلم forgot several times during Salaah.

May Allaah guide us all to do what pleases Him! As-salaamu `alaykum warahmatullaahi wabarakaatuh.

**[Majmoo` Fataawa of Shaikh Ibn Baaz (6/202-203)]**

[1] Saheeh al-Bukhaaree (2655, 5037, 5038, 5042, 6335) and Saheeh Muslim (1720, 1721)

[2] Saheeh al-Bukhaaree (401) and Saheeh Muslim (1177, 1178, 1179)

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**The ruling on a person who memorized the Qur'aan then forgot it**

**Q:** Is a person considered sinful if he memorizes the Qur'aan then forgets it due to being busy with worldly affairs?

**A:** The correct view is that a person is not considered sinful for doing so. However, every Muslim has to care for reviewing the parts of the Qur'aan that they memorize in order not to forget them. This is to act upon the Hadeeth of the Prophet صلى الله عليه وسلم in which he said: **"Keep on reciting the Qur'aan, for, by Him in Whose Hand is the life of Muhammad, the Qur'aan runs away (is forgotten) faster than camels that are released from their tying ropes."** It is worth mentioning that the greatest attention has to be paid to contemplating the meanings of the Qur'aan and acting upon them. Verily, the Qur'aan is a proof for those who apply it and is against those who do not as the Prophet صلى الله عليه وسلم said: **"... And the Qur'aan is a proof on your behalf or against you..."** [1].

**[Majmoo` Fataawa of Shaikh Ibn Baaz (24/368)]**

[1] Saheeh Muslim (432). The complete Hadeeth is as follows:

Abu Maalik al-Ash`aree رضي الله عنه reported: The Messenger of Allaah صلى الله عليه وسلم said: **"Cleanliness is half of faith and al-Hamdu Liliaah (Praise be to Allaah) fills the scale, and Subhaan Allaah (Glory be to Allaah) and al-Hamdu Liliaah (Praise be to Allaah) fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance is a brightness and the Holy Qur'aan is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves."**

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**Q:** I had memorized equivalent to 10 Juzz from al-Qur’aan al-Kareem and from the last 3 years, I forgot all what I had memorized except for a few part because of my education. Is there upon me any sin and am I included in the saying of Allaah تعالى:

﴿قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى﴾

{(Allaah) will say: “Like this, Our Aayaat came unto you, but you forgot them, and so this Day, you will be forgotten (neglected).”} [Surah Taahaa (20): 126]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:** You did not include in this verse because the saying of Allaah تعالى {Like this, Our Aayaat came unto you, but you forgot them}, the intended meaning is abandoning to act upon it; that you did not live by it nor did you find any problem in opposing it. This is the meaning of forgot in this verse. In this verse, the word “forget” is of the meaning: “abandoning”, as Allaah تعالى said elsewhere:

﴿نَسُوا اللَّهَ فَنَسِيَهُمْ﴾

{They have forgotten (disobeyed) Allaah, so He has forgotten (neglected) them.} [Surah Tawbah (9): 67]

Here the (second) word forgotten is with the meaning: “neglect”, “abandon”, for the Lord عز وجل does not forget. [1] (Generally) the word “forget” is the opposite of “remember”.

But still, the one whom Allaah تعالى blessed with memorizing the complete Qur’aan should not be negligent to the extent that he forgets it, rather he should take care of it and should revise it because the Prophet صلى الله عليه وسلم had commanded to do so when he said: **“Keep refreshing your knowledge of the Qur’aan, for I swear by Him in Whose Hand is the life of Muhammad that it is more liable to escape (be forgotten) than camels which are hobbled.”**

So if you can now, and I hope you can, repeat (and memorize), for revision is easy. So seek Allaah’s refuge and return back to the Qur’aan and memorize what you have forgotten. I beseech Allaah that He تعالى makes it easy for you and make you memorize what you have forgotten.

[Fataawa Noorun `alaa al-Darb al-`Uthaymeen (5/2)]

[1] Allaah تعالى says:

﴿لَا يَضِلُّ رَبِّي وَلَا يَنْسَى﴾

{My Lord neither errs nor forgets.} [Surah Taahaa (20): 52]

He تعالى also said:

﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾

{and your Lord is never forgetful} [Surah Maryam (19): 64]

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### 3. REASONS FOR FORGETFULNESS AND ITS CURE

**Q:** What is the cure for forgetfulness? Be it the Qur'aan or for other Shar'ee knowledge.

**Shaikh Ibn al-`Uthaymeen رحمه الله said:** The cure for forgetfulness is revision; meaning the person revises what he has memorized as the Prophet صلى الله عليه وسلم had commanded to keep refreshing the knowledge of the Qur'aan when he said: **"Keep refreshing your knowledge of the Qur'aan, for, by Him in Whose Hand my life is, Qur'aan runs away (is forgotten) faster than camels that are released from their tying ropes"**. So the person should revise what he has memorized, he should daily recite it so that he does not forget. Forgetfulness is a human instinct, meaning, there are some people who have the characteristic of not forgetting. There are those who are quick to memorize and very slow to forget; then there are those who are quick to memorize and quick to forget; then there are those who are slow to memorize but quick to forget.

People differ in this regards, they can be divided into four groups in regards to the speed of memorization and forgetfulness. Forgetfulness can also be for other reasons, other than the human instinct, among them is Sins. Sins are the reason for forgetfulness as well. Allaah تعالى said:

﴿فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا  
مِمَّا ذُكِّرُوا بِهِ﴾

**{So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have forgotten a portion of that of which they were reminded.} [Surah al-Maaidah (5): 13]**

Imaam al-Shaafi'ee رحمه الله said in one of his poems:

**I complained to Wakee` about my bad memory...  
So he directed me towards abandoning sins.**

**And said: Know that the knowledge is a Noor (light)...  
And Allaah تعالى does not give this Noor to a sinner. [1]**

So if sins are the reason, then the cure for it is that one should turn away from the sins and repents, and turns towards Allaah and obeys the commands that which He تعالى has enjoined.

And as for preoccupying oneself with things that have no benefit in them, then this is from “al-Lagw” (evil, false and dirty talks). The Prophet صلى الله عليه وسلم said: **“he who believes in Allaah and the Last Day, let him speak good or remain silent”**. [Saheehain]

So preoccupying oneself with things that are not beneficial is also a reason for forgetfulness because (everyday) (new) information keeps on accumulating in a person and he may forget some of it and remember some.

[Fataawa Noorun `alaa al-Darb al-`Uthaymeen (23/2)]

[1] Al-Jawaab al-Kaafee of Ibn al-Qayyim (1/52) with the word “Fadhli” (blessing/favor) instead of “Noor”. Another narration:

Al-Dhahaak رحمه الله said: **“No person memorizes the Qur’aan and then forgets it except due to the sins that he has committed.”** Then he recited:

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ﴾

{**And whatever misfortune befalls you, it is because what your hands have earned**} [Surah Shoora (42): 30]

He then said: **“And what calamity is greater than forgetting the Qur’aan?!”**

[Al-Jaami` al-Ahkaam al-Qur’aan (16/30)]

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#### 4. WEAK HADEETH

Anas bin Maalik رضي الله عنه said that the Messenger of Allaah صلى الله عليه وسلم said: **“The rewards for my Ummah were displayed before me, even (the reward for) the dust that a man comes out of the Masjid with. The sins of my Ummah were displayed before me, and I have not seen a sin worse than a Surah or Aayah of the Qur’aan which a man learned and then forgot.”** [Sunan al-Tirmidhee (2916) and Sunan Abu Dawood (461) and graded as “Dha`eef” by Shaikh Ibn al-Albaanee]

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## 80. Good manners with Allaah take precedence

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Whenever we read about good manners in the Ahaadeeth, the first thing that comes to mind is about maintaining good behavior with fellow human beings, and maintaining good relation with them. But it hardly comes to mind that by default good manners also include having good manners towards our Creator, and establishing the relationship between the Lord and the slave. If people were to understand this, they would soon stop “fanaticism” towards individuals.

Nawwaas bin Sam`aan رضي الله عنه reported: I asked the Messenger of Allaah صلى الله عليه وسلم about Virtue and Sin, so he صلى الله عليه وسلم said: **“Virtue is noble behavior (Akhlaaq), and sin is that which creates doubt and you do not like people to know about it.”** [Saheeh Muslim]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

**Good manners have two aspects: 1) good manners in regards to (the rights of) Allaah and His Worship and 2) good manners in regards to the rights of the creation.** [Sharh Riyaadh al-Saaliheen]

And part of good manners towards the Creator is to:

- 1) Learn Tawheed.
- 2) Teach Tawheed.
- 3) Affirm for Allaah what He تعالى has affirmed for Himself in the Qur’aan and through His Messenger صلى الله عليه وسلم.
- 4) Negating for Allaah what He تعالى has negated for Himself in the Qur’aan and through His Messenger صلى الله عليه وسلم.
- 5) Not speaking about Allaah or His Deen without knowledge.
- 6) Worshiping Him alone upon the Sunnah of His Messenger صلى الله عليه وسلم.
- 7) Obeying His commands that are mentioned in the Kitaab and the Sunnah - doing what He has commanded and staying away from what He has prohibited.
- 8) Enjoining good and forbidding evil.
- 9) Clarifying the doubts regarding Allaah’s Deen.
- 10) Defending it from being misinterpreted.

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## 81. Etiquette: Glorifying Allaah while ascending and descending

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (4/608-609)

**Chapter:** Glorification of Allaah by a traveler while ascending and descending:

**975.** Narrated Jaabir bin `Abdullaah رضي الله عنهما: **Whenever we went up a place (like climbing a hill) we would say: "Allaahu-Akbar (i.e. Allaah is Greatest)", and whenever we went down a place (down the valley) we would say: "Subhaan-Allaah".** [Saheeh al-Bukhaaree (2993, 2994)]

**976.** Ibn `Umar رضي الله عنهما reported: **Whenever the Prophet صلى الله عليه وسلم and his army ascended a height, they would proclaim: "Allaahu-Akbar (Allaah is the Greatest)," and when they climbed down, they would proclaim: "Subhaan-Allaah (Allaah is free from imperfection)."** [Sunan Abu Dawood (2599) and graded as "Saheeh" by Shaikh Ibn al-Albaanee].

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

From the etiquette of traveling is that a person while ascending, like going up a hill or upon taking off in an airplane, should say the "Takbeer"; he should say "Allaahu-Akbar" once or twice or thrice. And upon descending he should Glorify Allaah by saying "Subhaan-Allaah", once or twice or thrice. The reason being, when a person climbs a higher place, he imagines himself to be on top (of everything), so he becomes pompous (the feelings of excessive pride). <sup>[1]</sup>

So when a person says: "Allaahu-Akbar", doing so, he disdains himself and is exalting the Greatness of Allaah تعالى. Meaning: when a person is on a higher place, he should know that above him is the One who is higher than him, i.e. Allaah عز وجل. <sup>[2]</sup>

Similarly, when a person is descending, he is going down, getting lower and getting humbled; so he should say: "Subhaan-Allaah"; doing so: he is purifying Allaah عز وجل and declaring Him free from all types of imperfections - like being lowered or getting humbled - because Allaah سبحانه وتعالى is above everything. Even though the Prophet صلى الله عليه وسلم affirmed that (every night) Allaah تعالى descends to the lowest heaven, this descending is in a way that befits His Majesty, (we affirm that He تعالى descends, but we have not been informed the how of it and His descending is not like the way a human being descends) because **{There is nothing like unto Him}**.

Anyhow, this is from the recommended etiquette which is from the guidance of the Prophet صلى الله عليه وسلم and his companions, that if you are ascending, you say: "Allaahu-Akbar"; if you are descending a valley, you say: "Subhaan-Allaah". Similarly, when you are in the airplane while taking off or ascending, you say the "Takbeer"; and while landing or descending you say: "Subhaan-Allaah" because

there is no difference between climbing and descending in the air or on the land. And Allaah is the One who grants success.

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[1] Like how some of the mountain climbers say: “we are on top of the world”

[2] As Allaah تعالى says in the Qur’aan:

﴿نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ ۖ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ﴾

{We raise in degrees whom We will, but above all those endowed with knowledge is the All-Knowing.} [Surah Yusuf (12): 76]

## 82. When you meet a foolish person, say Salaam

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (4/91-92)

Allaah تعالى said:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

**{And the slaves of the Most Beneficent (Allaah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.}** [Surah al-Furqaan (25): 63]

Shaikh Ibn al-`Uthaymeen رحمه الله said:

**{And the slaves of the Most Beneficent (Allaah)}**, those whom Allaah تعالى has favored with His Mercy and guided them towards goodness. When they walk on the earth, they walk with humility, meaning: when you see anyone of them, you will see dignity in his walk and not the hastiness which is reprehensible. <sup>[1]</sup>

**{and when the foolish address them (with bad words) they reply back with mild words of gentleness.}**, meaning: they speak with words by which they protect themselves from the evils of the foolish ones. The word ﴿سَلَامًا﴾ (Salaaman) doesn't mean that they (only) greet them with Salaams (by saying: Assalaam `alaikum...); rather it means that when the foolish addresses them, they speak in ways with which they protect themselves from their evil – either by repelling them (the foolish) with that which is better (i.e. with good words and in good manner) or by remaining silent when they see that silence is better (for their own good). The important thing is that a person says something (or does something) by which he protects himself, because the case of a foolish one is a difficult one (to manage). If you quarrel with him or argue with him, he may surprise you with words which would be unpleasant to you, or he may say something unpleasant about the goodness you are calling towards – he may insult the Deen or something similar – And Allaah's refuge is sought. <sup>[2]</sup>

So from the blessings of the Most Beneficent over His slaves is that when the foolish address them (with bad words) they reply back with mild words of gentleness; meaning with words that which will protect them from their evil and it will not be a sin upon them.

Similarly, from the characteristics of the slaves of the Most Beneficent that is mentioned further in the Surah, are:

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

**{And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.}** [Surah al-Furqaan (25): 72]

**{And those who do not witness falsehood}**, meaning: they do not bear witness to falsehood or hideous acts.

**{And if they pass by some evil play or evil talk}**, meaning: that in which there is no goodness or benefit.

**{They pass by it with dignity}**, meaning: safely away from it. This is because sometimes the matters are either beneficial, or harmful, or just a waste of time. As for evil, then they do not bear witness to it (i.e. they do not sit in gathering or visit places where evil is taking place)<sup>[3]</sup>; and as for useless talk, they protect themselves from it and pass by it with dignity; and as for goodness, they hang on to it.

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**[1]** Allaah تعالى says:

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا﴾

**{And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.}** [Surah al-Israa' (17): 37]

And Luqmaan عليه السلام advised his son saying:

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ \*  
وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾

**“And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allaah likes not each arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the donkeys.”** [Surah Luqmaan (31): 18-19]

**[2]** Among the statements that have been attributed to Imaam al-Shafi'ee:

“I have never debated with a knowledgeable person, except that I won the debate, and I have never debated with an ignorant person, except that I lost.”

“The foolish one addresses me with words of disgrace, but I hate to respond to him in a similar manner. The more ignorant he proves, the more patient I become. Just like the incense; the more it's burnt, the more it releases its fragrance.”

“When the foolish one speaks, do not reply to him, for better than a response (to him) is silence, and if you speak to him you have aided him, and if you leave him (with no reply), in extreme sadness he dies.”

“Say what you wish in abuse of me, for my silence towards the foolish one is indeed an answer. I am not at a loss for a response but rather, it does not befit the lion to answer the dogs.”

**Note:** These are some of the statements attributed to Imaam al-Shaafi`ee, widespread over the internet, but I could not find any reference for them, even the Arabic websites which posted the statements of Imaam al-Shaafi`ee failed to mention the references.

**[3]** Allaah تعالى says:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ \* وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِىٰ لَعَلَّهُمْ يَتَّقُونَ﴾

{And when you see those who engage in a false conversation about Our Verses by mocking at them, stay away from them till they turn to another topic. And if Shaitaan causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimoon (wrong-doers). Those who fear Allaah, keep their duty to Him and avoid evil are not responsible for them in any case, BUT (THE BELIEVER'S DUTY) IS TO REMIND THEM, THAT THEY MAY AVOID THAT.} [Surah al-An`aam (6): 68-69]

He تعالى also says:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾

{And it has already been revealed to you in the Book (this Qur'aan) that when you hear the Verses of Allaah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) CERTAINLY IN THAT CASE YOU WOULD BE LIKE THEM...} [Surah al-Nisaa' (4): 140]

## 83. Importance of clarifying your stance and removing the doubt

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (6/666)

Narrated `Alee bin Al-Husain: Safiyah, the wife of the Prophet صلى الله عليه وسلم told me that she went to Allaah's Messenger صلى الله عليه وسلم to visit him in the Masjid while he was in I'tikaaf in the last ten days of Ramadhaan. She had a talk with him for a while then she got up in order to return home. The Prophet صلى الله عليه وسلم accompanied her. When they reached the gate of the Masjid, opposite the door of Um-Salamah, two Ansari men were passing by and they greeted Allaah's Messenger and they quickened their pace. He صلى الله عليه وسلم told them: **"Do not hurry!"** And said: **"She is (my wife) Safiyah bint Huyai."** Both of them said: Subhaan-Allaah! O Allaah's Messenger صلى الله عليه وسلم (how dare we think of any evil about you, you are far away from any suspicion)! And they felt it. The Prophet صلى الله عليه وسلم said (to them): **"Satan reaches everywhere in the human body as blood reaches in it, (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds."**

[Saheeh al-Bukhaaree (2035, 2038, 2039, 3101, 3281, 6219, 7171) and Saheeh Muslim (5405)]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

From the benefits of this Hadeeth is: It is necessary that one should remove (and clarify) the things that cause doubts in the hearts (of others). Example: If a person fears that someone thinks of him as an evil person (or has a negative thought about him), then it is necessary for him to remove that (doubt) from him and to inform him about the reality till there is no more doubt left in his heart.

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**Translator's Note:** Similarly, one should clarify what `Aqeedah and Manhaj he is upon so that it is clear for the people and that no doubt is left thereafter. If the speaker does not clarify his `Aqeedah and Manhaj nor does he come out into the open about it, but instead unites with the deviants upon their falsehood, how will the common people know the truth from the falsehood; the right from the wrong? How will they know what to listen and whom to listen?

Our Deen is all about clarity:

In a span of a few Aayaat, Allaah تعالى clarified for the people about Himself, about the Qur'aan, about Jibreel عليه السلام and about the Prophet صلى الله عليه وسلم so that there is no more doubt left in the hearts of the people:

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ  
الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾  
وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾

{And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful. And truly, this (the Qur'aan) is a revelation from the Lord of the `Aalameen (mankind, jinns and all that exists). Which the trustworthy Rooh (Jibreel) has brought down; Upon your heart (O Muhammad) that you may be (one) of the warners; In the plain Arabic language. And verily! It (the Qur'aan and its revelation to Prophet Muhammad) is (announced) in the Scriptures of former people (i.e. the Tauraat and the Injeel).} [Surah al-Shu'araa' (26): 191-196]

So, the one who does not clarify his stance, does not come out into the open, speaks with ambiguity, gives room for the people to doubt, and keeps them in the dark, has gone against the teachings of the Qur'aan and the Sunnah.



## 84. The Adhkaar: its Spiritual and Physical effects on a person

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(The Adhkaar: Food for Body & Soul)

From Sharh Riyaadh al-Saaliheen (5/555) and Sharh Saheeh Muslim (7/619) of Shaikh Ibn al-`Uthaymeen

Narrated `Alee رضي الله عنه: Faatimah رضي الله عنها went to the Prophet صلى الله عليه وسلم complaining about the bad effect of the stone hand-mill on her hand. She heard that the Prophet صلى الله عليه وسلم had received a few slave girls (as captives of war). But (when she came there) she did not find him, so she mentioned her problem to `Aaishah رضي الله عنها. When the Prophet صلى الله عليه وسلم came, `Aaishah informed him about that. `Alee رضي الله عنه added: So the Prophet صلى الله عليه وسلم came to us when we had gone to bed. We wanted to get up (on his arrival) but he صلى الله عليه وسلم said: **"Stay where you are."** Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He صلى الله عليه وسلم said: **"Shall I direct you to something better than what you have requested? When you go to bed say سبحان الله (Subhaan Allaah) thirty-three times, الحمد لله (al-hamdulillaah) thirty three times, and الله أكبر (Allaahu Akbar) thirty four times, for that is better for you than a servant."**

`Alee رضي الله عنه added: I have never failed to recite it ever since. Somebody asked: Even on the night of the battle of Siffeen? He said: No, even on the night of the battle of Siffeen.

[Saheeh al-Bukhaaree (3113, 3705, 5361, 5362, 6318) and Saheeh Muslim (6580)]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

**This is from the things which help a person in satisfying his needs and also if a person sleeps after this, he will be sleeping after having done the Dhikr (remembrance) of Allaah عز وجل.**

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**Shaikh Ibn Baaz رحمه الله said:**

**This Tasbeeh (Dhikr) is a Sunnah before going to bed. Faatimah رضي الله عنها said (in one narration): I never complained after this; meaning after doing this Dhikr. And with this Dhikr, Allaah تعالى strengthens the slave in his affairs.**

**The Prophet صلى الله عليه وسلم taught the poor from the Muhaajireen to do the similar Dhikr after (every) Salaah.**

[Brief comments on Saheeh al-Bukhaaree by Shaikh Ibn Baaz]

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**Translator's note:** More than one scholar has said that this Hadeeth is evidence that doing Dhikr strengthens the body both physically and spiritually.

## 85. Ma`iyyah (معية: "Withness") of Allaah with His creation

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[Removing the Doubts: Allaah being with His creation does not mean that He تعالى is everywhere]

From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (1/181-182):

The saying of Allaah تعالى:

﴿إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

{Truly! Allaah is with As-Saabireen (the patient ones)} [Surah al-Baqarah (2): 153]

Shaikh Ibn al-`Uthaymeen رحمه الله said:

Meaning: this Ma`iyyah (معية: "Withness") is a specific one because the Ma`iyyah of Allaah سبحانه وتعالى (with His creation) is of two types: a general type and a specific.

As for the general type of Ma`iyyah: it is the encompassment of all the creation (the believers and disbelievers, the righteous and wicked) (with Knowledge, Power, arranging of affairs, Authority and other than that from the meanings of al-Ruboobiyyah (Allaah's Lordship)) and this is mentioned in the saying of Allaah تعالى:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾

{And He is with you (by His Knowledge) wheresoever you may be.} [Surah al-Hadeed (57): 4]

And His تعالى saying:

﴿مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا﴾

{There is no Najwa (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be} [Surah al-Mujaadalah (58): 7]

This Ma`iyyah is general, encompassing all the creation. There is not a creation except that Allaah تعالى is with him; by His Knowledge of him, encompassing him with His Authority, Power, Hearing and Sight and other than that.

As for the specific Ma`iyyah, it implies Allaah giving victory and assistance, and it is specific only for the Messengers and those who follow them (i.e. the Believers) and it is not for everyone.

Allaah تعالى says:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

**{Truly, Allaah is with those who fear Him (keep their duty unto Him), and those who are Muhsinoon (good-doers)}** [Surah al-Nahl (16): 128]

And:

﴿إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

**{Truly! Allaah is with As-Saabireen (the patient ones)}** [Surah al-Baqarah (2): 153]

And there are other Aayaat which are evidence of this specific type of Ma`iyyah.

But these two types of Ma`iyyah do not indicate that Allaah سبحانه وتعالى is above the Heavens, over His Throne; rather, (they indicate that) He تعالى is with the people. (But the correct understanding is that) He عز وجل is above them and with them, as the Arabs used to say: **“wherever we went the moon was with us”**, and everyone knows that the moon is in the sky. So then what about the Creator? He who is above all things, who rose (Istawa) over His Throne (the way it befits His Majesty), yet He encompasses everything, and is with everyone; wherever you go, Allaah تعالى is ever encompassing you, by His knowledge, Power, Authority, Hearing, Sight and other than that.

And in the saying of Allaah تعالى:

﴿إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

**{Truly! Allaah is with As-Saabireen (the patient ones)}**, there is evidence that Allaah عز وجل helps the one who is patient and assists him till He تعالى completes for him (the thing he was) patient for, the way He عز وجل loves.

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The following is from the Explanation of `Aqeedah al-Hamawiyyah of Ibn Taymiyyah رحمه الله by Shaikh Ibn al-`Uthaymeen رحمه الله:

## CHAPTER 12

### Combining Between the Texts of the Highness ('Uluww) of Allaah Above His Creation and the Ma'iyyah of Allaah (Being With, His Creation)

Before we discuss how to combine between these two, I would first like to introduce a very valuable rule that the author, the Shaykh of Islaam, Ibn Taymiyyah, has pointed to in his book, al-`Aql wal-Naql (1/43-44). In summary, it states:

If it is ever said that there is a contradiction between two evidences, then they are either both certain and convincing or both based upon assumption, or one is certain, and the other is based upon assumption. So these are the three categories:

**1) Both evidences being certain:** They are two evidences that the intellect can positively affirm what they prove. Any type of contradiction is, therefore, impossible because to say this would mean that either one of the proofs must be cancelled and this is impossible because any certain proof must be affirmed; or it means that we should affirm both of them while still believing the contradiction exists, and this is impossible as well because that would be a combination of two seemingly contrasting things.

So the assumption that they are contradictory either means that they are not both certain and authentically established proofs, or that there is really no contradiction at all between them in that one of them is taken upon a certain perspective and the other upon a different perspective. And of course, if one of them has been abrogated, then it is not taken because a proof based upon an abrogated evidence is not upheld, as there is no contradiction between abrogated evidences.

**2) Both evidences are based upon assumptions:** Either the evidences are only assumed based upon the proofs themselves or based upon their authenticity. In that case, the more correct evidence is sought out and given precedence.

**3) One evidence is certain and the other is only assumed:** In this case, the certain and positively established evidence is given precedence because certainty is never cancelled out by mere assumption.

If this is clear, then we say that, no doubt, the texts have already established and affirmed the `Uluww of Allaah, being personally high above His creation and the fact that He is also with them. All of these evidences are certain and positively established in their proofs and authenticity. Allaah even combined between them in His statement:

﴿هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

{He it is Who created the heavens and the earth in six Days and then Istawa (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allaah is the All-Seer of what you do.} [Surah al-Hadeed (57): 4]

In this Aayah, Allaah affirms His Istiwaa (rising over) the Throne which is the highest of all creations. He also affirms that He is with us. There is no contradiction as it is possible to combine between them.

#### Reasons for the Possibility of Combining between the Two

**Firstly:** The texts themselves combine between them so combining between them is definitely not impossible because the texts would not prove something that is impossible. Whoever thinks this, then he is mistaken and must think again, seeking Allaah's help and asking Him for guidance and success, while striving his utmost to know the truth. If the truth then becomes clear to him, then praise and thanks are due to Allaah for that, otherwise he should entrust the matter to the One who knows it better and say, **"We believe. All of it is from our Lord. Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."**

**Secondly:** There is no contradiction between the meaning of the al-`Uluww (Allaah being high above His creation) and the Ma`iyyah (Allaah being with His creation). For the Ma`iyyah does not mean that He is mixed among them or within a place, as has previously been explained. It is possible for something to be itself high above, yet be described as being with something else like in the saying: **"We continued to travel while the moon was with us"**, although the moon is in the sky. This is not considered a contradiction, not in wording nor meaning, because the one being spoken to understands the meaning of Ma`iyyah in this sense; he knows it doesn't mean that the moon is actually on the earth. So if it is permissible to combine between `Uluww and Ma`iyyah as it pertains to the creation, then it is even more so as it pertains to the Creator (as He is completely different).

**Thirdly:** Even if there was a contradiction between `Uluww and Ma`iyyah as it pertains to the creation, then that does not necessarily mean that it is the same regarding the Creator. This is because there is nothing similar to Allaah in all of His Attributes. Therefore, His Ma`iyyah is not to be judged according to the Ma`iyyah of the creation. Moreover, His being with them does not give the impression that He is among them or within their same places because He is Personally high above. Nothing of His creation will ever encompass or surround Him while He encompasses everything.

With these points in mind, it is possible to combine even between the examples that are confirmed of Allaah being high above yet being in front of the one praying\*. It is said that combining between them is from various aspects:

**\*[Note:** The Prophet صلى الله عليه وسلم said: **“Whenever any of you is in prayer he should know that Allaah is in front of him; so none should spit in front of him in the prayer.”** [Saheeh al-Bukhaaree (406, 753) and Saheeh Muslim (1116)]]

**Firstly:** The texts have combined between them and they would never include anything that is impossible.

**Secondly:** There is no contradiction between the meaning of `Uluww (being high above) and being in front of or facing. It is possible for something to be high above another thing while still being in front of it because this does not necessarily require being physically close or in the same vicinity. Is it not possible for a man to look at the sun while it is rising and say: **“It’s right in front of my face”**, while it is actually in the sky? Again, this is not considered a contradiction, not in wording nor meaning. Therefore, if this is permissible to as it pertains to the creation, then it is even more so as it pertains to the Creator.

**Thirdly:** As previously mentioned, even if there was a contradiction between `Uluww and something being in front of another with respect to the creation, then that does not mean that it is the same regarding the Creator because nothing is similar to Allaah or any of His Attributes. Hence, His being in front of the one praying does not mean He is physically in the same place or next to the wall that the person is praying towards. This is not so because of His being high above and nothing of His creation will ever encompass or surround Him while He encompasses everything.

--end of quote from the Explanation of `Aqeedah al-Hamawiyah.

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## For those who deny the Istawa of Allaah:

### 1) From the Qur’aan:

Allaah تعالى says:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

**{The Most Beneficent (Allaah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty).}** [Surah TaHa (20):5]

In fact, Istawa is mentioned seven times in the Qur’aan:

1. Surah al-A`raaf (7): 54
2. Surah Yunus (10): 3

3. Surah al-Ra`d (13): 2
4. Surah TaHa (20): 5
5. Surah al-Furqaan (25): 59
6. Surah al-Sajdah (32): 4
7. Surah al-Hadeed (57): 4

## 2) From the Sunnah:

Mu`aawiyah ibn al-Hakam رضي الله عنه slapped his slave girl who used to tend his sheep, and as a result went to the Prophet صلى الله عليه وسلم and asked what should be done as an atonement for having slapped her. The Prophet صلى الله عليه وسلم replied: **"Bring her to me."** So Mu`aawiyah brought her to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم then asked her: **"Where is Allaah?"** And she replied: "Above the Sky". Then the Prophet صلى الله عليه وسلم asked her: **"Who am I?"** And she replied: "You are Allaah's Messenger." So the Prophet صلى الله عليه وسلم said: **"Free her, for verily she is a true believer."** [Saheeh Muslim (1/381) No. 537]

The fact of the matter is that Istawa was such a common knowledge during the lifetime of the Prophet صلى الله عليه وسلم that even the slave girl knew the answer to it, as mentioned in the above Hadeeth.

To test the Imaan (Faith) of that girl, the Prophet صلى الله عليه وسلم asked her two questions: 1) **"Where is Allaah?"** And 2) **"Who am I?"** So knowing where is Allaah is from the Fundamentals of this religion. The one who denies the importance of the first question is also denying the importance of the second question.

## 3) From the statements of the Companions:

Narrated Anas رضي الله عنه: When this Aayah was revealed about Zainab bint Jahsh عنها رضي الله عنها: **{So when Zaid had completed his aim with her (i.e. divorced her), We gave her to you in marriage}** (33:37) - he said: "She used to boast to the other wives of the Prophet صلى الله عليه وسلم: **'Your families married you (to him) while Allaah married me (to him) from above the Seven Heavens.'**" [Saheeh al-Bukhaaree (7420), Sunan al-Tirmidhee (3213) and the wordings are his, and Sunan al-Nasaa'ee (3252)]

## 4) From the statements of the Salaf:

i) `Abdul Wahhaab bin `Abdul Hakeem al-Warraaq mentioned the statement of Ibn `Abbaas رضي الله عنهما: **"The distance between the Seventh Heaven and the Koursee (Footstool and it is other than al-`Arsh (Throne)) is Seven Thousand (veils of) Noor (light) and He تعالى is above that ( `Arsh – the way it befits His Majesty)."**



Then `Abdul Wahhaab said: **“Whoever claims that Allaah is here (on this earth), then he is a filthy Jahmee. Allaah تعالى is above the `Arsh and His knowledge encompasses the world and the Hereafter.”**

`Abdul Wahhaab was Thiqah (a reliable scholar), a Haafidh (the one who memorized a lot of Ahaadeeth) and a man of great esteem. Among those who narrated from him were Abu Dawood, al-Nasaa’ee and al-Tirmidhee (in their respective books). It was said to Imaam Ahmad رحمه الله: After your (demise), whom should we approach to ask questions? He said: “Ask `Abdul Wahhaab” and he mentioned him with praises.

[al-`Uloo’ lil-`Alee al-Ghaffaar of Imaam al-Dhahabee (1/193/511)]

ii) Ja`far Ibn Abdullaah narrated: We were with Imaam Maalik Ibn Anas رحمه الله when a man came to him and said: “O Abu Abdullaah (Allaah تعالى said): الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى {The Most Beneficent (Allaah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty)} (20:5). How was His Istawa? Imaam Maalik inclined his head and was silent until the sweat of fever covered his brow, then he looked up and said: **“Istawa is not unknown, the Kayf (how of it) is uncomprehensible, believing in it is Waajib (obligatory), and asking about it is Bid`ah (religious innovation), and I do not think that you are anything but an innovator.”** Then he ordered that the man be expelled. [Abu-Naeem Al-Asbahani in 'Hilyatul-Awliya wa Tabaqat Al-Asfiya' (Vol. 6, pg. 325-326) and al-`Uloo of Imaam al-Dhahabee (378 and 455)]

iii) Imaam Abu Haneefah رحمه الله said, when asked of his opinion of the one who says: ‘I do not know whether Allaah is above the heavens or on the earth.’ - **“He has disbelieved, because Allaah says: {The Most Merciful rose above the Throne} and His Throne is above His seven heavens.”** He was then asked: ‘What if he said that Allaah is above His Throne but he does not know whether the Throne is in the heavens or on the earth?’ Imaam Abu Haneefah said: **“He has disbelieved, because He has denied that He is above the heavens, And whosoever denied that He is above the heavens has disbelieved.”** [al-`Uluww of Imaam al-Dhahabee, and also Sharh Aqeedah al-Tahaawiiyyah of ibn Abee al-Izz al-Hanafee]

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## 86. Undesirability of looking around while praying

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (6/510-511):

**Chapter: From the prohibited actions in prayer: Undesirability of looking here and there during the prayer without a valid excuse.**

**1755** - Narrated `Aaishah رضي الله عنها: I asked the Prophet صلى الله عليه وسلم about one's randomly looking here and there during the prayer. He صلى الله عليه وسلم replied: **"It is what Shaitaan (Satan) steals from the prayer of any one of you."** [Saheeh al-Bukhaaree (751, 3291)]

**1756** - Anas رضي الله عنه said: The Messenger of Allaah صلى الله عليه وسلم said to me: **"O my son! Beware of looking around in al-Salaah (prayer), because random looks in al-Salaah are a cause of destruction. If you must do so, then do it in the voluntary prayers and not in obligatory prayers."** [Sunan al-Tirmidhee (589) and graded as **"Dha'eef"** by Shaikh Ibn al-Albaanee and Shaikh Zubair `Alee Zai]

Shaikh Muhammad Ibn Saaleh al-`Uthaymeen رحمه الله said:

The author (Imaam al-Nawawee) رحمه الله mentioned in his book: "Riyaadh al-Saaliheen": Chapter: Undesirability of glancing here and there during the prayer without a valid excuse.

A person while praying is standing in front of Allaah عز وجل; therefore he should not glance here and there – neither with his heart nor with his face – to things other than Allaah سبحانه وتعالى. As for glancing with the heart, then this is when a person is preoccupied with thoughts that are not relevant with the prayers, like the many number of people that are affected by it during the prayers. The disturbance (confusion, deviation) in the prayer caused by the glancing (i.e. the diversion) of the heart is more severe than by glancing with the body; because (the deviation of the heart in the prayer) reduces (the reward) from the prayer till a person is only rewarded a tenth or less for what he has offered – depending upon the presence (concentration) of his heart in the prayer. <sup>[1]</sup>

As for the glancing here and there with the face, then this is when a person turns his neck towards the right or the left. (This is not allowed) because a person is commanded in the prayer to face towards the Qiblah, neither inclining (diverting) towards the right nor the left. `Aaishah رضي الله عنها had asked the Prophet صلى الله عليه وسلم, and he صلى الله عليه وسلم prohibited from looking randomly (to the right or the left) and said: **"It is what Shaitaan snatches from the prayer of the slave (of Allaah)."**

(The word) al-Ikhtilaas means stealthily taking away a thing; meaning that Shaitaan tries to overpower a person in his prayer till he leads him to glance towards the right or the left so that he may be able to cause reduction in his reward. For verily! Allaah سبحانه وتعالى is facing His slave (while the slave is praying), so when a person turns away from his Lord, then soon Allaah too will turn away from him. <sup>[2]</sup> This is why the Prophet صلى الله عليه وسلم warned against looking around in the prayer as has been mentioned in

the Hadeeth of Anas bin Maalik and said that looking around in the prayer is a cause of destruction; but if there is a reason then there is no problem with that. <sup>[3]</sup> Example: if you hear the sound of an animal charging towards you, then there is no problem if you glanced at it or if there is a person in dire need and you looked at him then there is no problem, with the condition that you only turn your head (slightly) for making the glance; <sup>[4]</sup> but as for turning with your body, then it will invalidate the whole prayer as this leads to diverting away from the Qiblah. And from the conditions of prayer is to face the Qiblah.

You will find some people who will not be turning their necks, but they will be glancing here and there a lot with their eyes, their eyes swirling left and right, and no doubt that this reduces the reward of the prayer. The person should rather face the Qiblah with his eyes fixed upon the place of prostration and he should not look around. <sup>[5]</sup> <sup>[6]</sup> And Allaah is the One who grants success.

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**[1]** `Ammar bin Yaasir رضي الله عنهما said: I heard the Messenger of Allaah صلى الله عليه وسلم say: **“A man returns after saying his prayer while a tenth part of his prayer, or a ninth part, or an eighth part, or a seventh part, or a sixth part, or a fifth part, or a third part, or half of it, is recorded for him.”** [Sunan Abu Dawood (796) and graded as **“Hasan”** by Shaikh Ibn al-Albaanee]

**[2]** Narrated Abu Dharr رضي الله عنه: The Prophet صلى الله عليه وسلم said: **“Allaah عز وجل continues to face the servant while he is praying as long as he does not turn around; when he turns Allaah turns away from him.”** [Sunan Abu Dawood (909) and Sunan al-Nasa’ee (1196) and graded as **“Hasan li ghairihee”** (acceptable due to supporting chains) by Shaikh Ibn al-Albaanee in Saheeh al-Targheeb (554) and graded as **“Hasan”** by Shaikh Zubair `Alee Zai]

**[3]** Ibn `Abbaas رضي الله عنهما narrated: **The Messenger of Allaah صلى الله عليه وسلم would glance toward the right and the left during the Salaah but he would not turn his neck to look behind him.** [Sunan al-Tirmidhee (578, 579) and graded as **“Saheeh”** by Shaikh Ibn al-Albaanee]

**[4]** Remember that the Shaikh Ibn al-`Uthaymeen رحمه الله mentioned that this is only allowed when there is a need for doing so for the protection and safety against a dangerous animal or insect, which even Imaam al-Nawawee also mentioned in the chapter heading: **“Undesirability of looking here and there during the prayer without a valid excuse.”**

Also, Imaam al-Bukhaaree رحمه الله mentioned in his Saheeh: **Chapter: To cast a look at the Imaam during the Salaah:**

`Aishah رضي الله عنها said: The Prophet صلى الله عليه وسلم while narrating about the Salaah (prayer) of eclipse and said: **“I saw Hell, and one of its sides was destroying the other. (And that was) when you saw me retreating (during the Salaah).”**

Narrated Abu Ma`mar: We asked Khabbaab رضي الله عنه whether Allaah’s Messenger صلى الله عليه وسلم used to recite (the Qur’aan) in the Dhuhr and the `Asr prayers. He replied in the affirmative. We said: How did you come to know about it? He said: **“By the movement of his beard.”** [Saheeh al-Bukhaaree (746, 760, 761, 777)]

Imaam al-Bukhaaree رحمه الله further mentioned three more Ahaadeeth under this chapter.

**[5]** Narrated Abu Hurairah: **“The Prophet صلى الله عليه وسلم used to incline his head during prayer** (and fix his sight towards the ground).” [al-Haakim in his Mustadrak (3483) and Shaikh Ibn al-Albaanee said: “It is Saheeh as per the condition of Imaam Muslim” in Sifat al-Salaat al-Nabiy]

‘Aaishah رضي الله عنها said: **“While the Prophet صلى الله عليه وسلم was in the Ka’bah, his sight did not leave the place of his prostration until he came out from it”** [Mustadrak al-Haakim (1761) and said it is “Saheeh as per the conditions of the Shaikhain” and al-Dhahabee agreed with him. Shaikh Ibn al-Albaanee said it is as they have said]

Narrated Anas bin Maalik رضي الله عنه: The Prophet صلى الله عليه وسلم said: **“What is wrong with those people who look towards the sky during the prayer?”** His talk grew stern while delivering this speech and he صلى الله عليه وسلم said: **“They should stop (looking towards the sky during the prayer); otherwise their eyesight would be taken away.”** [Saheeh al-Bukhaaree (750)]

Jaabir bin Samurah رضي الله عنه reported: The Messenger of Allaah صلى الله عليه وسلم said: **“The people who lift their eyes towards the sky in Prayer should avoid it or they would lose their eyesight.”** [Saheeh Muslim (862)]

Narrated Abu Hurairah رضي الله عنه: the Prophet صلى الله عليه وسلم forbade three things: **“pecking like a rooster, squatting (iq'aa') like a dog and looking around like a fox.”** [Musnad Ahmed (8106) and graded as “Hasan li ghairihee” by Shaikh Ibn al-Albaanee in al-Targheeb (555)]

**[6]** Where to look while in Rukoo` (bowing) and in Sujood (prostration):

**Question:** The one who is praying looks at the place of Sujood while he is standing. But where should he look while is doing the Rukoo`, and while he is doing Sujood, and during the Tashahhud?

**Answer:** When doing the Rukoo`, the one who is praying should also look at the place of his Sujood. When he is reciting the Tashahhud, he should look at the finger with which he is pointing. When he is doing Sujood he should look at the ground directly beneath his eyes.

And Allaah is the One Who grants success. May Allaah bless our Prophet Muhammad and his family and companions, and grant them peace.

**[Fataawa al-Lajna al-Daaimah lil-Buhooth al-`Ilmiyyah wal-Iftaa (7/25)]**  
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## 87. Prohibition of raising one's eyes towards the sky during the Salaah

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (6/508-509):

### Chapter: Prohibition of raising one's eyes towards the sky during the Salaah

**1754** Narrated Anas bin Maalik رضي الله عنه: The Prophet صلى الله عليه وسلم said: **“What is wrong with those people who look towards the sky during the prayer?”** His talk grew stern while delivering this speech and he صلى الله عليه وسلم said: **“They should stop (looking towards the sky during the prayer); otherwise their eyesight would be taken away.”** [Saheeh al-Bukhaaree (750)]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

Anas Ibn Maalik رضي الله عنه narrated that the Prophet صلى الله عليه وسلم prohibited that a person should raise his eyes towards the sky. He صلى الله عليه وسلم said: **“What is wrong with those people who look towards the sky during the prayer?”**; meaning: What is the matter with them? Why are they raising their eyes towards the sky? Either they should stop doing that or their eyesight would be snatched away. This is a threat, a proof that it is prohibited for a person to raise his eyes towards the sky while he is praying.

I have seen some people, when one of them rises up from Rukoo` (bowing) and says: ‘Sami` Allaahu liman Hamidah’ (Allaah has listened to the one who has praised Him), he raises his eyes and his face (towards the sky) and this is Haraam (prohibited) for him (to do so). Some of the scholars’ رحمهم الله were of the opinion that this action (of looking towards the sky) invalidates the prayer (of the one doing so)\*, because he did a thing which is prohibited, and this prohibition is specifically connected with the prayer. And the Qaa`idah (religious principle) is that: “the one who does a prohibited thing while he is carrying out an act of worship, and this prohibition is connected to that specific act of worship, then his worship is nullified.”

**\*[Note:** the Lajna (the permanent Committee) is of the opinion that looking at the sky does not invalidate the prayer.

<http://alifta.com/Fatawa/FatawaChapters.aspx?language=en&View=Page&PageID=2193&PageNo=1&BookID=7>]

Moreover, they pointed out another fault with this. They said that this is having bad manners with Allaah. The person, when he is praying, is required to humble himself, lower his head (and look down towards the place of prostration). They also mentioned (another) fault saying that the person is commanded to face the Qiblah with his complete body (facing in that direction); so when he raises his eyes and face towards the sky, then his face is facing the sky and not the Qiblah, and this also invalidates his prayer.

This matter is grave indeed and this is why the Prophet صلى الله عليه وسلم emphasized it when he said: **“They should stop (looking towards the sky during the prayer); otherwise their eyesight would be taken away.”**

If a questioner asks: Where should I look (while praying)?

We say: Fix your sight at the place of your Sujood (i.e. the place where you place your forehead while prostrating), except for the time when one raises his finger while supplicating in Tashahhud. In this situation, he should look at his (pointing/index) finger because when the Prophet صلى الله عليه وسلم used to raise his (index) finger, his sight would not exceed beyond that (i.e. he would look at his index finger while pointing with it). [Sunan al-Nasaa’ee (1160)]

Some of the scholars’ رحمه الله made it an exception to see the Imaam so that one can follow him (in the prayer), especially when the person is not able to hear (the Imaam), and he is not able to follow him except by looking at him. So in this case, he can look at him, because the Companions used to do so [Saheeh al-Bukhaaree (746, 760, 761, 777)]. The Prophet صلى الله عليه وسلم climbed a Minbar (pulpit) and prayed while he was standing on it and he صلى الله عليه وسلم said: **“I only did this so that you could follow me and learn my (mode of) prayer.”** [Saheeh al-Bukhaaree (917) and Saheeh Muslim (1111)] And it was not possible for them to learn how to pray except by looking at the Prophet صلى الله عليه وسلم. This is why when they (the Companions) mentioned about the movement of the Prophet’s beard in the silent prayers, it is proof that they used to look at their Imaam (while praying).

Some scholars’ made an exception that if a person is in Masjid al-Haraam and the Ka`bah is in front of him, then he should look at the Ka`bah (while praying). But this exception is weak. The correct (opinion) is that he should not look at the Ka`bah while he is praying because nothing has been reported from the Prophet صلى الله عليه وسلم. Moreover, this is a cause for distraction and disturbance because then he will be looking at the people making Tawaaf, and others coming and going. Also the saying of some of them that looking at the Ka`bah is an act of worship is wrong and not correct. Nothing has been reported from the Prophet صلى الله عليه وسلم - neither a Saheeh narration nor a Dha’eef one – that looking at the Ka`bah is an act of worship.

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**From Sharh of Saheeh Muslim by Shaikh Ibn al-`Uthaymeen:**

Jaabir bin Samurah رضي الله عنه reported: The Messenger of Allaah صلى الله عليه وسلم said: **“The people who lift their eyes towards the sky in Prayer should avoid it or they would lose their eyesight.”** [Saheeh Muslim (862)]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

The prohibition of raising the eyes and looking towards the sky while praying is confirmed, as has been mentioned in this Hadeeth. And in it there is a threat: **“The people who lift their eyes towards the sky in Prayer should avoid it or they would lose their eyesight”**, meaning: their eyesight will be snatched

away – and Allaah’s refuge is sought. This is a proof that raising your eyes towards the sky while praying is a major sin.

The way it has been (authentically) reported about the prohibition of raising the eyes towards the sky and the mentioning of the severe threat regarding it, then this is proof that it is a major sin, because raising the eyes towards the sky is a kind of bad manners (towards Allaah).

Since the man has been commanded to be humble and lower himself before Allaah عز وجل, raising his eyes is not from good manners. Therefore his recompense for such an act would be to threaten him with this stern warning.

The scholars have differed whether this act would invalidate the prayer or not?

Some of the scholars’ said that it invalidates the prayer, because he has done something which he was specifically prohibited from doing while praying. And the Qaa`idah (principle) is: “that which has been specifically prohibited while doing a certain act of worship, then it invalidates that worship.”

They (further) said: And also because he is not facing the Qiblah with his whole body.

And this opinion is not far from being correct, because the Prophet صلى الله عليه وسلم prohibited it and mention the threat regarding it. From this we know that it is a mistake for one to raise his head towards the sky when he says: “Rabbanaa wa lakal-hamd”.

Another issue: Is raising the eyes and looking towards the sky while supplicating – outside of prayer – also prohibited or not?

Answer: Some of the scholars have said that it is prohibited because this is bad manners towards Allaah عز وجل. But the correct opinion is that there is no problem in doing so (outside of prayer).

Anyways, what is important is that raising the eyes towards the sky while praying is prohibited and it is from the major sins. But as for looking here and there without looking up towards the sky, then this does not invalidate the prayer but it does reduce the reward without doubt.

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## 88. On the prohibition of taking back the gift

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (6/306-308):

**Chapter: On it being disliked for a man to take back his gift; and on the gift given by a man to his son; and on it being disliked to purchase something which he had given - as Sadaqah, or paid as Zakaah or as an expiation - from the one to whom he gave it. But there is no objection if he purchases it from a third person who is now in possession of the same.**

**1612** Narrated Ibn `Abbaas رضي الله عنهما: The Prophet صلى الله عليه وسلم said: **"The one who takes back his gift is like a dog that swallows its own vomit and we do not set (nor act according to) this bad example."** [Saheeh al-Bukhaaree (2589, 2621, 2622, 6975) and Saheeh Muslim (3955, 3958, 3960)]

In another narration it is: **"He who gets back his CHARITY is like a dog which vomits and then returns to that and eats it."** [Saheeh Muslim (3957)]

**1613** Narrated `Umar رضي الله عنه: Once I gave a horse in Allaah's cause (in charity) but that person did not take proper care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet صلى الله عليه وسلم about it. He صلى الله عليه وسلم said: **"Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one Dirham, for he who takes back his alms is like the one who swallows his own vomit."** [Saheeh al-Bukhaaree (1490, 2623, 3003) and Saheeh Muslim (3949, 3950, 3952, 3954)]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

In this chapter the author (Imaam al-Nawawee) رحمه الله mentioned about that which points to the prohibition of taking back the gift; meaning: you gave a person something for free, as a donation from your side, then it is not allowed for you to take it back, irrespective of it being little in quantity or big, because the Prophet صلى الله عليه وسلم compared such a person, who takes back his gift, to a dog. The dog throws up the contents of its belly and then returns to that and eats it.

This similitude is (morally) repugnant. The Prophet صلى الله عليه وسلم likened the one who takes back the gift in this manner only so that we should feel bad and should flee from taking it back. And there is no difference between whether you give the gift to a close relative or to a distant one. If you give a gift to your brother something like a pen or a car or a house, then it is not permissible for you to take it back, except if you are pleased with yourself to behave like (and be compared to) a dog. No one likes to be compared to a dog.

Similarly, a son, if he gives a gift to his father, then it is not permissible for him to take it back. Example: a rich person who has a poor father and he gifts him a house, then it is not permissible for him to take it back even if he is his father. But as for the opposite, if the father gifts his son with something, then there is nothing wrong if he were to take it back because of the saying of the Prophet

صلى الله عليه وسلم: **“It is not lawful for a man to make a donation or give a gift and then take it back, except a father regarding what he gives his child...”** [1] This is because the father has the right to take from the wealth of his son as long as it does not harm the son.

Thereafter, the author mentioned another Hadeeth, of `Umar Ibn al-Khattaab رضي الله عنه that he gave a horse in the cause of Allaah (as charity); meaning: he gave the man a horse so that the man can use it in fighting (the enemies of Allaah). The man was negligent and did not take proper care of the horse. So `Umar رضي الله عنه thought that since the man was neither able to maintain the horse nor provide for it, he will sell it back to `Umar for cheap. So `Umar رضي الله عنه mentioned that to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said: **“Do not purchase it even if he were to give it to you for a single Dirham”**, because you have given it out for the sake of Allaah. And it is not allowed for a person to purchase his own charity because what he has given out for the sake of Allaah is not allowed to be taken back and that is why the Prophet صلى الله عليه وسلم said: **“He who gets back his charity is like a dog which vomits and then returns to that and eats it.”** So `Umar رضي الله عنه abandoned it.

This is only when the person has already received the gift. But if the gift has not been handed out, then there is no harm if the owner retains it. But one should take care to fulfill his promise. Example: if a person says to another that I will give you a watch, but he has not yet given it to him, then he has the right to retain it. But he should fulfill what he had promised, because betraying the trust is one of the characteristics of the hypocrites. And it is not allowed for a person to have the characteristics of the hypocrites. And Allaah is the One Who grants success.

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[1] Narrated `Abdullaah Ibn `Umar and `Abdullaah Ibn `Abbaas رضي الله عنهما: The Prophet صلى الله عليه وسلم said: **“It is not lawful for a man to make a donation or give a gift and then take it back, except a father regarding what he gives his child. One who gives a gift and then takes it back is like a dog which eats and vomits when it is full, then returns to its vomit.”** [Sunan Abu Dawood (3539), Sunan al-Tirmidhee (1298, 1299, 2132) and Sunan al-Nasaa’ee (3689, 3690, 3692, 3703, 3704) and graded as **“Saheeh”** by Shaikh Ibn al-Albaanee]

## 89. Avoid statements which have no references and verify before you narrate

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (6/186-187)

### Chapter: Ascertaining what one hears and narrates

Allaah تعالى says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾

{And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge} [Surah al-Israa (17): 36]

He تعالى also said:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

{Not a word does he utter, but there is a watcher by him ready (to record it).} [Surah Qaaf (50):18]

**1547** On the authority of Abu Hurairah رضي الله عنه the Prophet صلى الله عليه وسلم said: **“It is enough for a man to prove himself a liar when he goes on narrating everything that he hears.”** [Imaam Muslim – in the introduction to his Saheeh]

**[Note:** In another narration it is: the Prophet صلى الله عليه وسلم said: **“It is sufficient a sin for a man that he speaks of everything that he hears.”** [Sunan Abu Dawood (4992) and graded as “Saheeh” by Shaikh Ibn al-Albaanee]]

**1548** On the authority of Samurah رضي الله عنه The Prophet (ﷺ) said: **“Whoever narrates a Hadeeth from me knowing it to be false, then he is one of the liars.”** (Either the one who invents a lie or the one who repeats it; both are liars). [Imaam Muslim – in the introduction to his Saheeh, Sunan al-Tirmidhee (2662) and Sunan Ibn Maajah (38, 39, 40, 41) and graded as “Saheeh” by Shaikh Ibn al-Albaanee]

**Shaikh Muhammad Ibn Saaleh al-`Uthaymeen رحمه الله said:**

The author (Imaam al-Nawawee) رحمه الله said in his book (Riyaadh al-Saaliheen) when he discussed about the prohibition of lying; and lying is when a person says something which is untrue. After that chapter he mentioned the following: Chapter: Ascertaining what one hears and narrates.

The person should verify what he narrates and what he speaks about, especially in this age (of ours) where desires are followed, and there is a lot of Qeel wa Qaal (it was said, he said, they said etc.), and speaking about things which may have happened or have never happened.

Then he brought the proof for that from the saying of Allaah تعالى: **{And follow not that of which you have no knowledge}**, meaning: chase not something about which you have no knowledge and speak not except with knowledge (and when you are sure about it).

And the Prophet صلى الله عليه وسلم said: **“Whoever believes in Allaah and the last day should speak good or remain silent.”** [Saheehain]

And Allaah تعالى said: **{Not a word does he utter, but there is a watcher by him ready (to record it)}**, meaning, he has a watcher who watches his every statement, who is ever present and is not absent from him. This is a clear warning that one should not speak about a thing except when he has (sure) knowledge about it; otherwise he would be sinning (if he speaks without knowledge).

Then the author mentioned the Hadeeth: **“It is enough for a man to prove himself a liar when he goes on narrating everything that he hears”**, meaning: if a person begins to narrate everything that he hears without verification and care, he will be susceptible of being labelled as a liar, and this is the reality. Some people may come to you saying: ‘such-and-such has happened’, but when you verify it, it turns out that it never happened; or they would come to you saying: ‘So-and-so has said such-and-such’, but when you verify it, it turns out that he never said such a thing.

And the worst (sin) is when it is done regarding the Commandments of Allaah تعالى and His Sharee`ah (Legislation). One may lie about Allaah and speak about the Qur’aan from his own opinion, and interpret the Qur’aan in a way other than its intended meaning; or a person lies about the Prophet صلى الله عليه وسلم and says: ‘The Prophet صلى الله عليه وسلم said such-and-such (or has done such-and-such)’, knowingly inventing a lie (and attributing it to the Prophet), or he narrates a Hadeeth, knowing that it is a lie, but he himself did not fabricate it, but he says: ‘So-and-so said such-and-such about the Prophet صلى الله عليه وسلم’, even after knowing that it is a lie, then he is also one of the liars, as the Prophet صلى الله عليه وسلم had explained (i.e. the one who invents a lie and the one who transmits it; both are liars).

The conclusion is that it is a must upon a person to verify before he speaks about a thing, and he should verify about the one who brings him the news, is he reliable or not because of the saying of Allaah تعالى:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾

**{O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.}** [Surah al-Hujuraat (49): 6]

(It has become a necessity) especially (in a time) when those who follow their desires have increased, and people have become disorderly and confused, and are engaged more in Qeel wa Qaal (i.e. it was said, he said, they said etc.) without verifying and without evidence. In this case, verifying becomes one of the most important obligations so that one does not become the victim (of falsehood).

And Allaah is the One Who grants success.

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#### From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (3/577-578)

**632** Ibn `Abbaas narrated that the Messenger of Allaah صلى الله عليه وسلم said to the Ashajj `Abdul-Qais: **“Indeed there are two traits in you that Allah loves: clemency, and deliberateness.”** [Saheeh Muslim]

**Shaikh Muhammad Ibn Saaleh al-`Uthaymeen رحمه الله said:**

(The second characteristic which Allaah loves is): “deliberateness” - the absence of being hasty. And how many people have been destroyed and how many have stumbled because of being hasty in the affairs – irrespective of whether it is (being hasty) in narrating the news, or making judgments based on what one has heard or other than that.

Example: there are people who spread the news simply based on what they have heard. Whatever they hear (or read), they spread it. In this regards the Prophet صلى الله عليه وسلم said: **“It is enough for a man to prove himself a liar when he goes on narrating whatever he hears.”** [Imaam Muslim – in the introduction to his Saheeh]

There are people who are quick in making judgments. They hear something about a person, and without verifying if he has said this or done that, they quickly make judgments about him: he has erred; he has deviated or something similar. And this is wrong. Deliberateness in the affairs only brings goodness.

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## 90. Answer not a fool according to his folly, lest you be like him yourself

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (4/90-91)

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

{And the slaves of al-Rahmaan (the Most Beneficent (Allaah)) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness} [Surah al-Furqaan (25): 63]

Shaikh Muhammad Ibn Saaleh al-`Uthaymeen رحمه الله said:

{And the slaves of al-Rahmaan}, those upon whom Allaah تعالى has bestowed His Mercy and guided them towards goodness, they are the ones who walk on the earth in humility, meaning: if you see anyone of them, one would find him to be a person with solemnity in his walk without having the attitude of hasty impulsiveness.

{and when the foolish address them (with bad words) they reply back with mild words of gentleness.}, meaning: they would speak with words which would protect them from the evil of the foolish ones. It doesn't mean that they would just say "Assalaam `alaikum" (as many English translations have wrongly translated); rather, it means that if a foolish person addresses him, he would reply (with gentleness) in a way that would protect him from his evil. He may either respond to him in a way that which is better or he would remain silent if he sees that remaining silent is better. The important thing is that one speaks with words (of wisdom) which protect him from the foolish one, because dealing with a foolish person is difficult. If you argue or quarrel with him, he may perhaps say something bad to you (which may hurt your feelings) or he may unexpectedly say something bad about the goodness towards which you trying to call him, (or) he may end up insulting the Deen – and Allaah's refuge is sought.

So from the guidance which the slaves of al-Rahmaan have received is that when the foolish people address them, they reply back with words of gentleness, meaning: they say words which protects them and prevents any harm from reaching them.

Similarly, from the characteristics (of the slaves of al-Rahmaan), which Allaah تعالى mentions in the succeeding Aayaat, is:

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ﴾

{And those who do not witness falsehood} [Surah al-Furqaan (25): 72]

Meaning: they do not witness (or attend gatherings) where falsehood (and evil speech) is rampant or where there is obscene behavior.

﴿وَإِذَا مَرُّوا بِاللَّغْوِ﴾

{and if they pass by some play or talk} [Surah al-Furqaan (25): 72]

Meaning: a thing in which there is neither goodness nor evil.

﴿مَرُّوا كِرَامًا﴾

{they pass by it with dignity} [Surah al-Furqaan (25): 72]

Meaning: they pass by it while they are safe from it. The things can either be good or evil or just a waste (of time). If it is evil, they (the slaves of al-Rahmaan) do not bear witness to it; and if it is useless, they protect themselves from it and pass by it with dignity; but as for goodness, they nurture themselves in it.

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Imaam al-Shaafi`ee رحمه الله said:

إذا نطق السفيفه فلا تجبه فخير من إجابته السكوت  
فإن كلمته فرجت عنه وإن خلّيته كمدّاً يموت

When a foolish one speaks, do not respond to him,  
For better than responding to him is silence;

For if you speak to him, you have indeed aided him,  
But if you leave him (with no reply), in extreme sadness he dies!

[Deewaan of Imaam al-Shaafi`ee (pg. 38)]

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“Never argue with foolish people, they will drag you down to their level and then beat you with experience.” [Anonymous]

## 91. The religion is sincerity

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This is the explanation of the Hadeeth “The religion is sincerity” by:

- 1) **Shaikh Muhammad Ibn Saaleh al-`Uthaymeen** from the books: a) Sharh Riyaadh al-Saaliheen and b) Sharh al-Arba`een al-Nawawiyyah

And by:

- 2) **Shaikh Saaleh Ibn Fawzaan al-Fawzaan** from the book: Sharh al-Arba`een al-Nawawiyyah

The purpose was to gather all the benefits regarding this Hadeeth, mentioned in these three different books by these two noble Shaikhs and combine them into one book for the maximum benefit and understanding.

This Hadeeth is from the Jawaami` al-Kalim (concise in wording but comprehensive in meaning), In a few words the Prophet صلى الله عليه وسلم explained the rights of Allaah, His Book, His Messengers, the Imaams and the common Muslims have upon us. When the Prophet صلى الله عليه وسلم said: “The religion is sincerity”, it means the essence of this Deen is nothing but Naseehah. And this is why it becomes more important for us to understand this Hadeeth as explained by the scholars.

You can download the book from the following links:

Link 1:

<https://drive.google.com/file/d/0B5a3nwj5iH9ybF9kdnc5U25TN3M/view?usp=sharing>

Link 2:

<https://www.scribd.com/doc/274296130/The-Deen-is-Naseehah>

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## 92. The three qualities which Allaah تعالى loves

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (3/509-511)

It is reported on the authority of `Aamir bin Sa`d that Sa`d bin Abee Waqqaas رضي الله عنه was in the fold of his camels when his son `Umar came to him. When Sa`d saw him he said: I seek refuge with Allaah from the mischief of this rider. And as he (`Umar) got down he said to him (Sa`d): You are busy with your camels and your sheep and you have abandoned people who are contending with one another for kingdom. Sa`d struck his chest and said: Keep quite. I heard Allaah's Messenger صلى الله عليه وسلم as saying: **"Allaah loves the servant who is God-conscious (pious) and is free from want and is inconspicuous (hidden from the view of the people)."** [Saheeh Muslim (7072)]

**Chapter: Desirability of seclusion at the time when the people become corrupt, or fearing Fitnah for his religion or involvement in unlawful or doubtful acts.**

**Shaikh Muhammad Ibn Saaleh al-`Uthaymeen رحمه الله said:**

Know that the best is a Believer who mixes with the people and endures their injury with patience – he is better than the Believer who does not mix with the people nor endures their harm with patience. [1] But sometimes, somethings happen in which adopting seclusion is better than mixing with the people. Example: If a person fear for himself of falling into a Fitnah, like if he is in a place where he is forced to change his religion; or to call towards a Bid`ah (innovation); or when he sees too much corruption (drinking, gambling, immorality, promiscuity,) in the land; or if he fears that he may commit Fawaahish (unlawful sex) etc., then in this case seclusion is better for him.

**[Note: Ibn `Umar reported that the Prophet, may Allah bless him and grant him peace, said: "The believer who mixes with people and endures their injury is better than the person who does not mix with people nor endure their injury."** [Sunan Ibn Maajah (4032), Sunan al-Tirmidhee (2507) and al-Adab al-Mufrad (388) and graded as "Saheeh" by Shaikh Ibn al-Albaanee]

And this is why a person has been commanded to migrate from the land of Shirk (and Kufr) to the land of Islaam; from the place (where people are) disobedient to a place (where people are) firm upon the Deen [2] - this is when the people and the time has changed. It has been authentically reported from the Prophet صلى الله عليه وسلم said: **"A time will soon come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions."** [Saheeh al-Bukhaaree (19, 3300, 3600, 6495, 7088)]

**[Note: In the long Hadeeth about a man who killed hundred people, the Prophet صلى الله عليه وسلم said: "...He (the killer) then asked about the learned persons of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the**

**repentance? You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you)..."** [Saheeh al-Bukhaaree (3470) and Saheeh Muslim (6662, 6663) and the wordings are his]

So, seclusion is better if mixing with the people will lead to evil and Fitnah in the Deen; otherwise, the best is to mix with the people. It is better when a person mixes with other people, enjoining what is good and forbidding what is evil, inviting them towards the truth, and explaining to them the Prophet's Sunnah etc. But if he fears that he cannot restrain himself (from the Haraam) and the Fitnah has increased, then seclusion is better, even if he had to worship Allaah on top of a mountain or in a deep valley.

The Prophet صلى الله عليه وسلم has informed about the merits (and the characteristics of) a person whom Allaah عز وجل loves, when he صلى الله عليه وسلم said: **"Allaah loves the servant who is God-conscious (pious) and is free from want and is inconspicuous (hidden from the view of the people)."**

**The pious:** The one who fears Allaah عز وجل, following His Commandments and refraining from the things He تعالى has made forbidden. Following the commandments like establishing the prayers and offering them in congregation; paying the Zakaah and giving it to those who deserve it; fasting in the month of Ramadhaan; making pilgrimage to the House (Ka'bah); being kind to the parents, maintaining ties of kinship, doing good for the neighbors and the orphans and other than that which is considered from the acts of piety.

**Richness:** The one who is self-content, free of wants, Allaah عز وجل provided him sufficiency from everything except Himself. He does not ask the people, nor does he abase himself in front of the people. He is not in need of the people; he knows his (limits), and is satisfied by what His Lord has provided him and does not turn to anyone other than Allaah.

**[Note:** Richness does not mean abundant wealth. Rather it is self-sufficiency, even if the person is poor, as Allaah تعالى says:

﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْافًا ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

**{(Charity is) for Fuqaraa' (the poor), who in Allaah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allaah knows it well.}** [Surah al-Baqarah (2): 273]

The Prophet صلى الله عليه وسلم said: **"Richness is not the abundance of wealth, rather it is self-sufficiency."** [Saheeh al-Bukhaaree (6446) and Saheeh Muslim (2287)]

**Inconspicuous:** This is a person who does not manifest himself. And he is not concerned with being displayed in front of the people, or being famous or having the people mention him. You find him going from his home to the Masjid and from the Masjid to his home, from his home to his relatives and brothers secretly (and silently). He hides himself (and hides his good deeds).

**[Note:** Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said: **“Allaah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allaah (i.e. worships Allaah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allaah's sake and they meet and part in Allaah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allaah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allaah in seclusion and his eyes are then flooded with tears.”** [Saheeh al-Bukhaaree (660, 1423, 6806) and Saheeh Muslim (1031)]

Sufyaan al-Thaawree رحمه الله said: **“Beware of fame. I never met anyone except that he warned me about fame.”** [Imaam adh-Dhahabee in al-SiyaarA`laam al-Nubalaa, (6/640) – Dar al-Hadeeth (Cairo)]

But this does not mean that when Allaah تعالى gave him knowledge, that he isolates himself in his home and does not teach it to the people. This opposes piety. He teaching the people is better than his sitting in the house and not benefiting them with his knowledge; or his sitting in his house and not benefitting the people with his wealth.

But if the matter is that one has to choose between manifesting himself and making people know about himself and between hiding oneself, then in this case he should choose to hide himself. But if the matter is that he has to come out and make himself known (for teaching the people the truth), then he should manifest himself. And these (are the qualities) which Allaah عز وجل loves. And in this Hadeeth there is encouragement for a person that he should be inconspicuous, free from want from anyone other than Allaah عز وجل, and that he should be pious (god-conscious, righteous) so that he worships Allaah تعالى in goodness and wellbeing.

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## 93. Lying for making reconciliation

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (3/38-41)

Narrated Umm Kulthum bint `Uqbah رضي الله عنها that she heard Allaah's Messenger صلى الله عليه وسلم saying: **"The person who (lies) in order to conciliate between people is not a liar, when he conveys good or says (something) good."**

Imaam Muslim added that she also said: **"I did not hear that exemption was granted in anything what the people call as lies except in three cases: in battle, for reconciling among people and the conversation of a man with his wife and the conversation of a woman with her husband (in a twisted form in order to bring reconciliation between the two)."**

[Saheeh al-Bukhaaree (2692) and Saheeh Muslim (6303)]

**Shaikh Ibn al-`Uthaymeen رحمه الله said:**

If a person intends to make reconciliation between the people and says to a person: 'so-and-so has been praising and commending you and was supplicating for you', or something along the line, then there is nothing wrong in that.

Scholars have differed in this regards: 'Does it mean that a person can say a straightforward lie?' or 'does it mean that a person should speak in such a way that it hides the obvious?' But there is another way which is, for example, when a person says to another: 'so-and-so has been praising you'; (making the general praise into something specific). And verily, every (Muslim) person praises the (other) Muslims in general.

Or intending with his statement: 'so-and-so has been praying for you', even though the supplication was for the servants of Allaah in general. A person prays for every righteous servant in every prayer, as the Prophet صلى الله عليه وسلم had said: **"If you say this"**, meaning: when a person says in the Tashahhud: As-salaamu `alainaa wa `alaa `ibaadil-laahis-saaliheen (Peace be upon us and upon the righteous slaves of Allaah), **"then you have surely sent the greetings to every good (pious) worshipper of Allaah, whether he be in the Heaven or on the Earth"**. [Saheeh al-Bukhaaree and Saheeh Muslim]

Some of the scholars have said: using equivocation (a statement that is not literally false but that cleverly avoids the truth) in speech is tantamount to lying because it conflicts with the reality, even if the one who conveyed the information intended with it the correct meaning. As evidence, they (the scholars) quoted the Hadeeth of the intercession in which the Prophet صلى الله عليه وسلم said: **"So they (the people on the Day of Judgment) will go to Ibraaheem, and he will say: 'I lied three times.'" Then the Messenger of Allaah صلى الله عليه وسلم said: "He did not lie except defending Allaah's religion."** [Saheeh al-Bukhaaree and Saheeh Muslim] Even though Ibraaheem عليه الصلاة والسلام did not tell a lie except that he used deliberate ambiguity.

Anyways, the conciliator (who wants to make reconciliation between two people) should abstain from lying (as much as possible), but if he has no other option then there is nothing wrong with using deliberate ambiguity as an alternative. A person who uses equivocation in his speech will not be sinning; rather, deliberate ambiguity becomes permissible when it serves the interest (of reconciliation).

(In the narration of Saheeh Muslim), there is additional information that apart from reconciliation between people, it also allowed during war.

Lying during a battle is also a form of deliberate ambiguity, example, saying to the enemy: 'I have the support of a great army', or something similar by which to frighten the enemy.

Using deliberate ambiguity during war can be divided into two parts:

**The first** is by the way of speech.

**The second** is by the way of action, like how al-Qa`qaa` Ibn `Amr رضي الله عنه did during one of the battles. In order to terrify the enemies, he brought his army to face the enemies one morning. But before arriving to the battlefield, al-Qa`qaa` divided his troops into several smaller groups and instructed them to appear on the battlefield one after the other, giving the impression that large reinforcements were arriving to help the Mujaahideen. This made the enemies to believe that there were, indeed reinforcements coming to help the warring Mujaahideen. So this way of scaring and terrifying the enemies is permissible when it serves the purpose.

As for the third point: "the conversation of a man with his wife and the conversation of a woman with her husband (in a twisted form in order to bring reconciliation between the two)", again deliberate ambiguity is allowed in this regards. Example, the man says to his wife: 'you are the most beloved of people to me, and I am attracted towards you', or something similar in wording which would increase the harmony and love between the two.

And with this (being said), one should not exceed in this regards - between the affairs of the husband and wife, because if a man discovers that the woman is in complete opposition to what she had informed him, it may backfire and he may end up hating her more than before. Similarly, the same may happen to the wife in regards to her husband.

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## 94. Do not criticize food

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From Sharh Riyaadh al-Saaliheen of Shaikh Ibn al-`Uthaymeen (4/199)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

{O you who believe! Eat of the lawful things that We have provided you with, and be grateful to Allaah, if it is indeed He Whom you worship} [Surah al-Baqarah (2): 172]

Sahl bin Mu`aadh bin Anas Al-Juhanee narrated from his father that the Prophet صلى الله عليه وسلم said:

“Whoever eats food and says:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا، وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي، وَلَا قُوَّةَ

Al-hamdu lillaahil-ladhee at`amane haadha wa razaqaneehi min ghayri hawlin minnee wa la quwwah

(Praise is to Allaah Who has fed me this and provided it for me without any strength or power on my part),

his previous (minor) sins will be forgiven.”

[Sunan Abu Dawood (4023), Sunan al-Tirmidhee (3458) and Sunan Ibn Maajah (3285) and graded as “Hasan” by Shaikh Ibn al-Albaanee]

Narrated Abu Hurairah رضي الله عنه: “The Prophet صلى الله عليه وسلم never criticized any food (that was presented to him), he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).” [Saheeh al-Bukhaaree (3563, 5409) and Saheeh Muslim (5121, 5124)]

Shaikh Ibn al-`Uthaymeen رحمه الله said:

Food is that which is consumed either through eating or drinking. When food is presented to a person, he should appreciate the blessings of Allaah سبحانه وتعالى which He تعالى has facilitated for him, and he should thank Allaah for it and he should not criticize it. But if he desires and finds it pleasant, he should eat it; otherwise, he should leave it and should not insult or criticize it...If you don't like it, then leave it, but do not criticize the blessing of Allaah which He تعالى has made it easy for you; it does not befit us to do such a thing.

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But some of us would go to a gathering, criticize the food saying: 'it has gotten cold', 'there is not enough meat in it', 'it was not cooked properly', and still eat it because of the freeloaders that some of us have become.

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وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه أجمعين.